

ATLAS

UNDER

OLYMPUS.

An Heroick P O E M.

By WILLIAM AUSTIN of Grays-Inn, Esq.

An melius per te Virtutum exempla petemus?

Ovid ad Liviam.

-----Atlas

Axem humero torquet stellis ardentibus aptum.

Virg. Æn. l. 6.

-----*Hunc ardens evexit ad æthera virtus.* Ibid.

-----*Quod Numen in isto*

Corpore sit dubito, sed corpore Numen in isto est.

Ovid Met. l. 3. fab. 8.

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To his Sacred Majesty,
CHARLES II.

King of Great Britain, France
and Ireland, &c.

Ab Jove surgat opus. Ovid Fast. l. 5.

*Jupiter Ambrosiâ satur est & Nectare vivit,
Nos tamen exta Jovi, Thura, merumq; damus.
Omnia cum tibi sint dono concessa Deorum:
Si quod habes non vis; ergo quid accipies?
Mart. Lib. 11. Epig. 58.*

*-----Tu mente labantem
Dirige me, dubium certo tu robore firma. Lucan. l. 2.*

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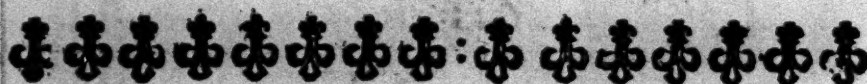
Victor q3



*V*ictorq; volentes
Per Populos dat Jura, viamq; affectat
Olympo.
Virg. Georg. l. 4. p. ult.

Non Caroli gratior ulla est
Quam sibi quæ Monachi præscribit pagina nomen.
Virg. Ecl. 5.

Honestius est Principis beneficium^{or} quàm trophæorum
memoriam relinquere.
Stob. Ser. 46.



The Epistle Dedicatory.

ROYAL SIR,

HAVING humbly invoked your *Majesties* most gracious inspiration (a) *Namq; aliud quid sit quod jam implorare queamus,* (b) who are as well the (c) *Apollo* of our *Museum*, as the (d) *Jupiter* of our *State* to this expressive admiring your Restorers vast worth, I am obliged I presume (how small soever the tribute of Loyalty be) with submissive boldness to tender it to you, whose influence it is by which my poor Muse subsists. In your happy *Restoration*, your Subjects love is not so much our wonder, as your *Majesties* Divine Virtue, who change the hellish hue of such *Negroes* in wickedness as we, and perswade us, after so long an habit of Rebellion, to our duty of Obedience. When that Plague had spread it self over the body of the whole Kingdom, was possessed of its very heart and vitals, we admire that an Arm, one single member of it, should be left untouch'd, and that speedily to administer an effectual Re-

(a) *Virg. Aeneid. l. 10.*

(b) *Tu facis ad dandas quævis in carmina vires. Luc. l. 1.*

(c) *Sic tibi nec docti desunt nec principis artes:*

Missa sed est animo, cum Jove Musa tuo. Ibid.

(d) *Dii tibi sunt, Caesar juvenis: tua numina placa.*

Hac certe non est notior ara tibi, Ov. de Pont. l. 4. El. 8.

The Epistle Dedicatory.

medy to an inveterate Disease of twenty years continuance : but we are confounded to think that the Remedy should be a Prescript of your bounteous Royal hand, since your Worship and Honour lay rejected here, like the (a) ruined Temple of *Æsculapius* in *Carthage*, who have experienced your Subjects Insolence even to that height, as (b) (*O nostri infamia seculi!*) to be banished from them, like the (c) Physicians of old from the fanatick Romans, and (*pro nefandum scelus! O monstra hominum ex scelere & immanitate concreta!*) to proscribe the remembrance of your Majesty as far as was possible from our very thoughts) whose return to repossess what the *Usurpers* matchless malice kept from You, they (*horrendum dictu!* a word of horror to think and write as well as speak) made (d) *Treason* to mention. Our *Victor George* without force of Arms conquers all our *Dragons* ; but with the charm

(a) *Carthage being taken, the wife of Asdrubal burned the Temple of Æsculapius, that stood in the midst of the City, on the top of the Castle Byrsa.*

(b) *Ovid Met. lib. 8. fab. 1.*

(c) *The Romans, out of a conceit that Physick was destructive to the body, banished the Physicians many years together. v. Pensieri di Alessandro Tassoni. Lib. 7. Quesito 7.*

(d) *Vid. Civil Wars of Great Britain and Ireland, An. 1659. p. 375. l. ult.*

of

The Epistle Dedicatory

of Your Authority. They yeeld to Him in Obedience to You. He as the (e) *Lacedemonian Apollo*, is strengthened with four hands to fight victoriously for us : but two of these hands are those belong to your Most Sacred Person. His Voice, as *Alectryons*, scares away the Bats and Screech-Owls of our Night ; yet no otherwise, but as he proclaims Your Coming, the approach of our Sun. Who can see a Loyal Orator plead for the Subjects Hearts to their true Lawful Sovereign, and not see withall their hearts (quite tired with the expensive, ridiculous, cursed and bloody Changes of a tedious Civil War, and tormented with the Remorse of their own most heinous (f) *Impiety*, the sole cause of it) were their *Sovereigns* wholly before he speaks a word? And who can see lost hearts restored to their *Royal owner* by the kindness and virtue of such an *Orator*, and not have so much gratitude as to give him his suffrage? None certainly can more deserve our applausive breath, than he that

(e) Apresso i Lacedemoni fu una statua di *Apollo* con quattro orecchie e con altre tante mani. *Why the Lacedemonians made a Statue of Apollo with four hands, and four ears. See Imagini dei Dei, Apollo con quattro ochi.*

(f) ——— *Hac prima malorum*

Causa fuit. Virg. Æn. l. 7.

Hoc caput, O Cives, hac belli summa nefandi. l. 12.

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opens our dumb mouths to speak. The least we can render Him, who raiseth us out of the dust with three Kingdoms out of their ruines, is our Publick Acknowledgement of so matchless an Obligation. And none so fit to hear the report of his merit (were the (g) *Laus*, as *Seneca* saith it should be *umbra virtutis*, could with equal proportion be the shadow of it, and answer its vast dimentions) as your *Sacred Majesty*, whose high goodness is the subject upon which his *Virtue* depends.

(† *Hæc animum possint audita movere,*

**Et mihi tu faveas*) May my presumption in what I dedicate here, I humbly beg, be made pardonable upon this account,

(b) (*Et tibi Rex ævo detur fortissime, nostro,
Semper honorata sceptrâ tenere manu.*

(i) *Ut servus maneat tibi fidus*

Comprecor ad vitæ tempora summa tuæ.)

Your *Majesties* long happy *Reign* be ever benefited by this great *Worthy's* service.

(k) -----*Laudataq; Virtus
Crescat.*

Your *Majesties* most *loyal* and *obedient*
Subject,
Will. Austin.

(g) *Seneca* *Epist.* 79. † *Ovid de Pont. Lib. 1. Eleg. 3.*

**Ovid de Pont. Lib. 1. Eleg. 1. (h) Ovid de Pont.*

l. 1. Eleg. 9. (i) Ovid de Pont. Lib. 2. Eleg. 5.

(k) *Ovid de Pont. Lib. 4. Eleg. 2.*

Et mecum populi vota præcantur idem. L. 2. El. 5.

✿✿✿✿✿✿✿✿✿✿✿✿✿✿✿✿
To the Bright Mirror of *Loyal Duty*, the ad-
mired Crown and Support of *Royalty*, the
George of Honour, Peace, Strength, and Securi-
ty to these three Kingdomes,

The most Noble and most Illustrious

George Duke of Albemarle,

Earl of Torrington, Baron Monk of Potheridge,
Baucamp and *Teys*, Captain General and Com-
mander in chief of all his Majesties Forces in
his Kingdoms of *England, Scotland* and *Ire-*
land; Master of his Majesties Horse, Knight of
the most Noble *Order of the Garter*, and one of
his Majesties most honourable Privie Council.

-----*Titulis omnia plena vides. Ovid. ad Liv.*
Sit licet hic titulus plenis tibi fructibus ingens,
Ipsa tamen virtus ordine major erit.

Ovid. de Pont. L.4. Eleg.7.

-----*Periclis*

Servati facimus meritosque novamus honores.
Tutanti mensuram nominis implet. Vir. Æ.L.8.
Et geminas animi nobilitate genus. Lib.1. Eleg.2.
Tu claris nomen virtutibus æquas,
Nec finis ingenium nobilitate premi. Lib.2. El.3.

-----*Vigili date præmia vestro,*
Et pro tot gravibus curis quas anxius egit,
Hunc titulum meritis pensandum reddite.

Ovid. Met. Lib.3. f.1.

Munera

Munera vestra cano. Virg. Georg. Lib. 1.

---Tuis hic omnia plena

Muneribus. Virg. Georg. Lib. 2.

---Tu sceptrum Jovemque

Concilias, tu das epulis accumbere Divum,

Virg. Æneid. Lib. 1.

Hæc eadem est hodie, quæ pignora, quæque penates

Reddat, & emerito faciat nos Marte colonos.

Lucan. Lib. 7.

Nil Georgii non efficiunt manus ;

Quas & benigno numine Jupiter,

Defendit, & curæ sagaces,

Expediunt per acuta bella.

Hor. Lib. 4. Od. 4.

Ille notas veteres & longi dedecus ævi

Sustulit : agnorunt signa recepta suos.

Ovid. Fast. Lib. 5.

---Quæ digna tibi pro talibus ausis,

Premia posse reâr solvi ? pulcherrima primum

Dii moresque dabunt vestri : tum cætera reddet

Carolus.

Virg. Æneid. Lib. 9.

Da mihi, si quid ea est, bebitantem pectora Lethen,

Oblitus potero non tamen esse tui.

Idque finas, oro, nec fastidita repellas

Verba, nec officio crimen inesse putes.

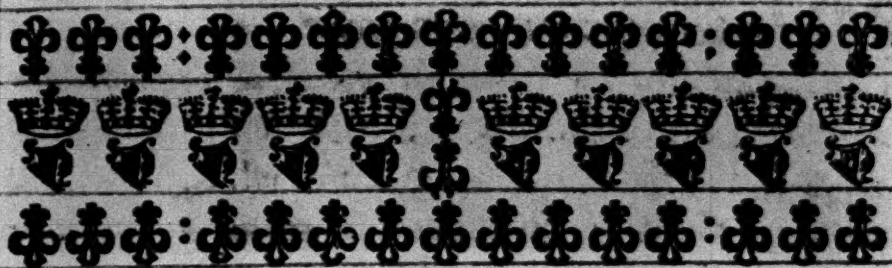
Et levis hæc meritis referatur gratia tantis.

Sin minus, invito te quoque, gratus ero.

Ovid. de Pont. Lib. 4. Eleg. 1.

May

The Epistle Dedicatory.



May it please your Grace,

IF it was the opinion of an (a) Heathen, *Qui contemnunt laudem, ut interim per ignaviam nihil gerant laudabile, quum eximiam virtutem honesta fama comitetur ultro, ac generosis animis amor laudum veluti stimulus ad præclara facinora sit innatus,* (b) A Fathers authority thus makes it authentick. *Præcipuum est beneficium in rebus honestis laudari. Laus enim parit emulationem, æmulatio virtutem, virtus felicitatem, quæ finis est omnium quæ desiderantur, & quo omnis viri boni motus refertur.* Whatever then the duty of humility, or the temper of a well governed mind may be judged to be, I hope, the mention of your worth here, need not make me fear to incur your displeasure, or render me obnoxious

(a) *Anaxandridas.*

(b) *Nazianz. apud Anton. & Max. Serm. de laude.*

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to the disgust of others for presenting it to your person, as if we were onely (according as (c) some fancy) *Homini memoria laudem dare non vitæ*, I may boldly and truly say (to answer what they affirm not to be done while he whose merits indebt us, survives) *Nec laudantem adulatio movere potest, nec laudatum tentare elatio*. (d) If humility be *contemptus propriæ excellentiæ*, yet, (e) *nulla tanta humilitas, quæ dulcedine gloriæ non tangatur*. What if this modest and low esteem of ones own worth (f) *Magna acta laudabiliter celat*, this obligeth † not others to conceal them too; since (g) *laus bonorum operum sit comes*. Nay the great (h) *Stagarite* himself will

(c) *Duplici ex causa utilius est homini memoria laudem dare quam vitæ. Quando nec laudantem adulatio movet nec laudatum tentat elatio. Amb. in Natali. S. Eusebij.*

(d) *Bernard, in Epist.*

(e) *Max. Lib. 8.*

(f) *Aug. Sup. 1 Reg.*

† — — — *Nomen*

Non expectato dat mihi fama rogo.

Martial. Lib. 3. Epig. 95.

(g) *August. Lib. 10. Confessio. Cap. 37.*

(h) *Arist. 2. Lib. Ethicæ*

witness

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witness for us, that, * *Virtuti debetur laus*. I praise not your, (i) Family, Palace or Possessions, no such things as these, which may be esteemed but (k) Garland-flowers without odor; but as (l) *Agathocles* his Earth among his golden Vessels, and your Virtues; that cross Fate hath power to divest you of with the Robes you wear ere you take your rest: But what is (m) *proprium hominis, animus & ratio in anima perfecta*. What drops more naturally from the heart than ink from the pen that writes. That which hath the stamp of Divinity upon it. What is the Subject of Praise to those blessed Angels that wait upon you, and wil propagate the memory of you to all

* *Virtus Mater est gloria: Sola enim est cui gloria iusta debetur, & secunda impenditur*. Bern. in Serm.

(i) *In homine laudandum est quod ipsius est. Familiam formosam habet & domum pulchram, multum serit, multum fanerat? Nihil horum in ipso est, sed citra ipsum. Lauda in illo, quod nec eripi potest nec dari*. Sen. Epist. 41.

(k) *Quot sunt flores coronarii sine odore, hoc mihi videntur honores quasi ex stemmate, ambitione, aut opum multitudine*. Plutarchi in Apoph. 156.

(l) *Fama est fittilibus canasse Agathoclea Regem, & abacum Samio saepe onerasse luto*. Auf. Ep. 8.

((m) Sen. Epist. 41.

Eternity.

(n) Eternity. Therefore (o) it having been the custom of the *Lacedemonians* before they went to war, to sacrifice to the Muses (*Licet Musis nihil videtur cum Marte esse commercii*) *ut rebus fortiter gestis contingat honesta commemoratio, ut egregia gesta verbis celebrarentur a Musis, eloquentiæ præsidibus petendis.* Let liberty be granted us great Noble Sir, to sacrifice to the Muses too now our Warrs be done, in thankfulness to you our Victor *Mars*, whose prudent sweet conduct hath seemed to charm us to Peace with Musick, and to make you *Apollo*, the great president over them. Had I merit to be confident of your accepting and liking this Incense I offer you, I might be excused for being † ambitious of such favour from one, I am so highly to honour, and who hath been so loyal a * Benefactor to my Sovereign. I shall remit my self to

(n) — *Quod turbine nullo.*
Excutiet fortuna tibi. Lucan Lib. 2.

(o) *Plut. in Lacon.*

† *Auctor enim tanti muneris ille mihi.*

Mart. Lib. 7. Ep. 51.

* *Non mihi divitias dando majora dedisses.*

Ovid. de Pont. Lib. 2. Eleg. 8.

your

your Graces goodnels, if you vouchsafe to cast
your eye here, knowing (p) *Non minus est re-
gium parua libenter ac prompte accipere, quam ma-
gna tribuere.* And shall onely say, the utmost and
sole end of this Muses Sacrifice (such as it is,
seeming now, at least as an abrupt (q) *Echo*
to the perfect *Encomiū* that have been every
where already heard of you) is to pay in part
my debt of gratitude I owe, as a sharer in the
heart-obliging kind Services you have done
these Kingdomes, and to offer up my votes for
a continuance and encrease of all (r) Blessings

(p) *Anxaer. apud Plut. in Apophth.*

(q) *Argutos inter videor strepere anser olores.*

Virg. Egl. 9.

Fœtilibus nostris exonoratus eris.

Martial. Lib. 5. Epig. 60.

(r) *Ore ferant grates, quoniam non possumus ipsi
Dii tibi, qui referent, si pia facta vident.*

Ovid. de Pont. Lib. 2. Eleg. 11.

— *Hæc ara tuebitur omnes.*

Virg. Æneid. Lib. 2.

and

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and Honours to you, according to your just
Merits and own just Desires,

As,

My Lord,

The most humble admirer of your
Graces Virtues,

The most affectionate and faith-
full of your Servants,

And the most truly zealous of
your Votaries.

W. A.

To

To the READER,

THere be two Arts, saith (1) Cicero, that are of great power to advance a man to a most high state of Honour: The one, A good Commander; the other, A good * Oratour. This of necessity in time of Peace, the other in War. These two accomplishments we have most exquisitely (2) united in our great Worthy Duke: but so, that in our reconciliation to our native Sovereign, after so long Rebellion, the power and Energy of his Speech (sedating all our disturbances without any blood-shed or contrast) seemed to have the winning chief command. And now we are at quiet, 'tis the virtue of his (b) Sword that seems most to secure us in the happie condition we are in. His Oratory seemed then to have no need of other arms.

(1) *Duo sunt Artes; quæ possunt homines locare in amplissimo gradu dignitatis; Una Imperatoris, altera Oratoris boni. Ab hac enim Pacis ornamenta retinentur: Ab illa Belli pericula repelluntur. Cic. pro Mur.*

* He must needs be accounted the best Orator, who perswades with the greatest facility, and the fewest words.

(a) *Maximus ille armis, maximus ille toga.*

Ovid. ad Liviam.

(b) *Vimque parat, sed vi non est opus.*

Ovid. Met. Lib. 14. Fab. 17.

B

(2) Ille

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(2) Ille regit dictis animos & pectora mulcet.

—— (3) Quamvis durissima corda,
Eloquio pollens ad sua vota trahit. *And his Armes
now seem to have no need of his Oratorie.*

(4) Εὐγὰς χερσὶ τῶν ὁπλίων. In manibus enim
finis belli.

(5) Omnis in ferro est salus,

*Yet as both then reality fortified one another, so do they now,
by being as Virtues divinely conjoyned and so rarely inter-
mixed in each other, that they cannot be distinguished
or consist asunder* (6) Nulla ducis virtus dulcior esse
potest. *Both these Arts we may see together in what Ma-
crobius makes concur to the generation of True Valour,
that is, saith he, a virtue, quæ animum super periculi me-
tum agit. Here is that spirit in souls, our Heroes Sword,
and compriseth Magnanimitatem, Fiduciam, Securita-
tem, Magnificentiam, Tolerantiam, Firmitatem. These
are the nervous parts of his Eloquence, and the*
(7) Schoolman defining true Valour, mixeth it in both
Arts together, and saith, It is Firmitas animi in susti-
nendis & repellendis his in quibus maxime est difficile
firmitatem habere propter bonum virtutis. *Who clear-
ly perceives not as well the Souldier as the Orator in this
definition, may consider Agesilaus his answer to one who
asked him, What was requisite to make an accomplished*

(2) Virg. Æneid. Lib. 1.

(3) Alciati Emblem. 180.

(4) Homer π. Iliados.

(5) Senecæ in Hercule furente Tragædia. 1.

(6) Mart. Lib. 5. Epig. 20.

(7) Thom. Aquin. secund. secund. q. 123. art. 2.

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Commander (8) *Adverfus hostes audacem, fatisq;*
Et in oblata opportunitate ratio & consilium. Here are
Cicero's, Hercules Pillars, the huc usque licet of the
most renowned Champion. Can any pretend to greater Rea-
son and Counsel, to more Eloquence and Oratorie than he
who perswades three bleeding Kingdoms, after twenty years
of civil discord, to shake hands together, bespeaks them to
peace without using other Power he hath sufficient to force
them to it? And where shall we find worse enemies than
our selves, or a greater courage than his who wins us?
 (9) *Facilius, saith Erasmus, insculpes gemmis qua*
voles, si terebra ferveat. Ita magis movebit Orator,
si non solum acriter dicat sed ferveat, & amet id quod
laudat, oderit quod vituperat. Our Heroick Orator
 had little lesse to do in our Conversion from Rebellion than
 gemmis insculpere. We see in his brow and eyes thunder
 and lightening threaten that stubborn vice he would break
 us from, and the spear again bespread with a smiling heart
 serenity to invite the approaches of Loyalty and Peace, to
 welcome the return of our long wanted Sun. Amat id quod
 laudat, odit quod vituperat, sic movet Orator. Though
 the pity of his heart detesting bloodshed, makes him desi-
 rous to spare all, and so crown Peace with a Crown of
 (10) Roses; yet rather than suffer all to be lost in pity to
 some, rather than she should want her Crown, he hath thou-
 sands of armed hands ready after action in triumph to make
 it of Laurel.

(8) Stob. Serm. 12.

(9) Erasmi. in similib.

(10) V. Imagini de Dei. p. 234. Lib. 9. in Mercu-
 rio.

The Epistle to the Reader.

His (11) Sword attends him, while he wets the factious members to Union, and maintains the long disputed prerogative of the Head. All he acts and says bears authority from the candor of his Loyal Zeal. Terebra ferret, sic gemmis insculpit. Thus our Noble George is the speech and action of our Government, the hand and heart of our happiness. (12) These are the two so powerful Ciceronian Arts advance that Worthy is the (13) Honour of our Nation, are the Wings that carry his divine Soul to an height of virtue we adore. Our good Orator persuades us, and our good Commander rules us with such efficacy of speech and such incontrollable authority, that the Muse who sings not his stupendious worth, must needs be senseless. (14) Si dignum laude virum Musa vetat mori. (15) Si cælum Musa beat. (16) Si virtus sine carminum ope Oblivione deletur. (17) Si thus Diis, laus vero bonis viris tribuenda est, Our (18) duty then dictates to us our Generals Encomium, which duty in magnifying this Subject, we know to be (19) such

(11) ——— Pacem armatus amavit. *Lucan. Lib. 9.*

(12) — Memento

(Hæ tibi sunt Artes) pacique imponere morem.
Virg. Æn. Lib. 6.

(13) Tu potes & patria miles & esse decus.

Mart. Lib. 6. Epig. 25.

(14) *Hor. Lib. 4. Ode. 8.*

(15) *Ibidem.*

(16) *Hor l. 4. Ode. 9.* (17) *Socr. dict. Stob. Ser. 1.*

(18) *Defendiendi sunt qui imerentes accusantur injuriarum; laude coronandi qui ob bonum aliquod ceteris præstant excelluntque. Stob. Serm. 1.*

(19) *Laus a conscientia, non a vulgo æstimanda est.*

Aug. Tract. sup. Epist. beat. Joan.

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as neither modesty nor ignorance can make apologic for silence. When our Clio sees all our discord reduced into harmony, who will not expect her applausive voice to the Skilful kind Composer? Be our obligation to our General never so great, the ingratitude of not acknowledging it, will make it much greater. It can be no wonder to observe the sick heart upon recovery transported with joy, that languished like ours before, so desperately and so long under the paines of sorrow. There is none of us all, I presume, whose dear Fortunes, Lives and Priviledges at stake and hazard before, are by our Dukes free goodness secured to us now, but (since he enjoyes from him so great a purchase for a song, paying him only thanks) could wish (for the susableness of Verse for the purpose, and the most fit tender of his Grace-cup from a Muses hand) that he had in his assistance the joynd hands of the whole Mæonian society, and would gladly drink up the Helicon if he were able to enlarge his heart for the cordial sense of that happiness by which he lives.

If my (20) Reader (21) cannot fancy to gather a Posie here under the Pindus we behold, in our (22) low shadie vale, (23) Pindarum quisquis studet æmulari, (24) Laurea donandus Apollonari. If he be such and

(20) Non opus est nobis nimium lectore guloso.
Hunc volo qui fiat non sine pane satur.

Mart. lib. 10. E. 59.

(21) Non omnes arbuta juvant, &c. *Vir. Ecl. 5*

(22) Quoties in altos Nubium tractus : Ego apis
Matinz More modoque Carmina fingo.

Hor. lib. 4. ode. 2.

(23) *Hor. Lib. 4. Ode. 2.*

(24) *Ibidem.*

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so qualified, there is nothing at all in these few leaves (that while he looks they should advance, findes but (25) *Magna modis tenuare parvis*) which can or is desired to delight him more than the invitation he hath to endeavour his best to make our Dukes same rival his soul. This ambition will be excusable here from the example set us by that great Monarch (26) Cyrus, who never desired others to engage themselves in any exercise with him, but such as he knew were better practised in it than himself. His end and aim you will easily conjecture was both their profit and his own; not to displease them, while he sought pleasure from them, to allow them the prize and satisfy both others and himself with the Delight and Benefit of their Vertue,

For this twofold satisfaction to you, Delight and Benefit, what could not be afforded you from my own fancy, I have endeavoured to supply, by swelling the Margent with the allusions of some Authors, and those chiefly of the Poets, which for being long since known, say, they lie dormant and unregarded in this Age of Novelties, where they shew nothing new, yet as some fashion, reviving after a long time laid aside, you peradventure may welcome, now they appear again. If not, for the small pains there can be lost, you will fully satisfy me (who most devoted to their authority am so tender of their honour) if you allow them (what

(25) Hor. Lib. 3. Ode. 3.

(26) Vide, Cyrum in Plut. vitis.

many

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many Ages hath been their glory) power and ability to enrich you with this double interest. Et prodesse solent, &c.

Descende cœlo, & dic age tibia

Regina longum Calliope melos.

Seu voce nunc mavis acuta, !

Seu fidibus citharave Phæbi.

Hor. Lib. 3. Ode. 4.

22

... ..

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Atlas under Olympus.

How (a) shall Man speak thy Power,
 how write thy Praise,
 Whose Godlike (b) gifts are crowns
 and peaceful dayes?

While our weak eye deludes our †weaker sense,
 That's rectifi'd by thy Intelligence.

Thy Person, & the Place of thy abode, (god.
 Speaks thee no more than man, thy Actions (c)
 The more we think on thee, the more abus'd
 Our senses are, the more our thoughts confus'd.

(a) *Et quo te carmine dicam?* Virg. Georg. 1.2.

————— *O Fama ingens* —————

Quibus cælo tu laudibus æquem? Virg. Æn. 1. 11.

————— *Utinam modo dicere possem*

Carmina digna. Ovid Met. 1.5. fab. 6.

Et cupio & nequeo. Quid agam? Ovid Met. 1.8.f.4.

(b) *Sopitos ignes Carolo regniq; coronam
 Cum sceptro tribuit.* Virg. Æn. 1.8.

† The internal sense, that by its object of his stupen-
 dious virtue is confounded.

(c) *Mente Deos adiit.* Ovid Met. 1. 15. f. 2.

Chara Deum soboles, magnum Jovis incrementum.

Virg. Ecl. 4.

An Deus an homo sis nescio. Cleveland in his Oration.

How

How could'st thou when the (d) *Waters* had
orespread

This Isle, (e) *couch* them in their own proper bed?

How couldst thou make a *Paradise* appear

Where *Leviathan* had before his spear?

How make that (f) *Sun* and *Moon* shine thus,
whose light

Gives us *Day* now, and over-rules our *Night*?

beast

How couldst thou make each (g) *disagreeing*
Quietly (b) repose in each others breast?

(d) *Paulatim sese tollit mare, & altius undas
Erigit, inde imo consurgit ad aethera fundo.*

Virg. *Æn.* 1.7.

(e) *Humor & ima petit, quicquid pendebat aquarum.*

Tollere silva comas, stagnis emergere colles

Incipiunt, visoque die aurescere valles. Lucan. 1.4.

(f) — *Dicto citius tumida aquora placat,*

Collectasq; fugat nubes, solemq; reducit. Vir. *Æn.* 1. 1.

(g) Isa. 6. 25. *Cum canibus timidi veniunt ad pocula
dama.* Virg. *Ecl.* 8.

Non lupus insidias explorat ovilia circum,

Nec gregibus nocturnus obambulat, &c. Vir. *Geor.* 1.3.

Ipse licet videas, cavea Fabulantur in una,

Et pariter socias carpit uterq; dapes.

Mart. 1.9. ep. 72.

(h) — *Quem flagitat* —

Vestra diem virtus, finis civilibus armis,

Quem quaesivis, adest. Lucan. 1.7.

How

How couldst thou raging (i) *Discord* over-awe,
And calmly make it yeeld to Natures Law?
When Egyptian (k) *shades* with num'rous host
Did sorely plague us, and o'respread our coast;
When the (l) *unconstant Floods* ruling did keep
All th' (m) *Elements* together in one heap;
When all things (n) *jar'd &* were at mortal strife,
And we, as dead, lay without sence and life;

(i) *Clauduntur belli porta: Furor impius intus
Seda sedit super arma & centum victus abenis,
Post tergum nodis. Ibid.*

(k) ——— *Calum spissa caligine terras
Pressit, & ignavos inclusit nubibus astus.*

Ovid. Met. l. 7. f. 22.

————— *Inducta piceis e nubibus umbra,
Omne latet cælum, duplicataq; noctis imago. l. 12. f. 10.*

(l) ——— *Tibi Divum pater atq; hominum Rex
Et mulcere dedit fluctus et tollere ventos. Vir. Æn. l. 1.
Æquora lenta jacent alto torpore ligata.
Pigrius inmotis basere paludibus unda. Lucan. l. 5.*

(m) *Extimuit Natura Chaos: rupisse videntur
Concordes Elementa moras, rursusq; redire
Nox manes mistura Deis. Nigr inficit horror
Terga maris: longo per multa volumina tractu
Æstuat unda minax: flatusque incerta futuri,
Turbida testantur conceptos aquora ventos. Ibid.*

(n) ——— *Inhorruit unda tenebris,
Continuo venti voluunt mare, magna; surgunt
Æquora, dispersi jaclantur gurgite vasto.
Involvere diem nimbi & nox humida cælum
Abstulit, &c. Virg. Æn. l. 3.*

Then

Then to make Light, t' inspire us, to renew
 Old *England*, you then show what you can doe.
 When *Beauty* had no Form, and *Form* no Sire,
 Nor *Waters* felt the quickning force of *Fire*;
 That confus'd Mass was by th' Almighty's Word
 Chang'd; And our (o) *Chaos* by thy *sheathed*
Sword,

Nothing oppos'd him. Your commanding Call
 Wrought likewise here subjection upon all.
 Your *Sword* hanging its head down, seem'd to
 lowre,

And droop'd to find your (p) *Word* of greater
 pow'r.

His fancy must from all offence be free,
 Ascribes thy *Maker's* Image unto (q) *Thee*.
 When th' old *Serpent* had poison'd us with lies,
 And made our hearts yield to our trat'rous eyes;
 When curses thick had for our stubborn vice,
 Spread *thorns* and *bryars* ore our *Paradise*;

(o) *Sic Chaos ex illa Natura mole. prioris
 Digestum partes scimus habere suas.*

Ovid. de Pont. 1.4. Ecl. 8.

(p) ———— *Signa ego* ————
 ———— *Et arma*

Militibus sine cade ————

Direpta vidi.

Hor. lib. 3. ode 5.

(q) — *Jovis inclita proles.*

Ovid. Met. 1.9. f. 3.

When

Atlas under Olympus.

When (r) *Rebellion Charons boat* did take,
To drown our Souls in the *Infernal Lake*;
To pay our Debts then, to redress our (s) *Woes*,
And make us friends with Heav'n, you interpose.
He cannot but must be (t) *divine*, does prove
A Gospel of Truth, Loyalty and Love,
Suffers for others, (u) *speaks* their cures, and is
Mortalities Wonder, Delight and Bliss. (paid,
As when He came the Worlds great Ransome
Just such a Peace it had then, you here made.

(r) *O fortunata gentes*——

—— *Qua nos fortuna quietos
Solicitat, suadetq; ignota laceessere bella?*

Virg. *Æn.* l. 11.

*Tum vero & gemitus morientum, & sanguine in alto
Armaque corporaque, & permisti cade virorum
Semianimes volvuntur equi.* Ibid.

—— *Conjurataque undique pugnant
Agmina, pro causa meritum impugnante fidemque.*

Ovid. *Met.* l. 5. f. 1.

(s) *Te Duce, siqua manent sceleris vestigia nostri,
Irrita perpetua solvent formidine terras.*

Virg. *Æcl.* 4.

(t) —— *Partim divina mentis & haustus
Æthereos dixere.*

Virg. *Geor.* l. 4.

(u) *Nunc finitis sine Marte capi.* Ovid. *Met.* l. 3. f. 7.

*Eloquioq; virum morbisq; iraque furentem
Molliet.*

Lib. 13. f. 1.

His

His Fancy must from all offence be free,
 Ascribes the Image of thy God to thee.
Herods and *Pilats* witness will be good,
 To prove *Redemptions* bond was drawn with
 blood,
 Our (x) *Freedom* from you we receive, as though
Mars, with age weakned, could not strike a
 blow ;
 As if by Wars long exercise, our spight
 Were blunted, and its fires (y) *extinguish'd*
 quite.
 Who made the *Earth*, was greater by't in shew,
 This *Orb* you've made, appears to lessen you.

(x) *Cum status Urbis erit, qualem nunc auguror esse,
 Et nullus populi contrahit ora dolor.*

Ovid de Pont. l. 3. El. 1.

(y) *Hæc nimis longo satiata ludo. Hor. l. 1. ode 2.*

*Per tot bella manus satiata sanguine tandem
 Destituere ducem: tum masto classica paulum
 Intermissa sono, claususque & frigidus ensis
 Expulerat belli furias: tum præmia miles
 Dum meliora petit, damnat Causamq; Ducemque.*

Lucan. l. 5.

We

Atlas under Olympus.

We are confus'd at this strange Act from Thee,
Serve your Time out, then set your *Master* free.
Yo' express your *Might* and *Worth* to rule the
Land,

And then quit both your *Self* and your *Com-*
mand.

What shall we say? By making of us free,
You have inthral'd us to an *Extasie*.

When we have *Words*, our lingring *thoughts*
delay

In (a) *admiration*, and (b) *won't* let us say.

Give us, *Great Charles*, free *liberty* t' admire.
This *Diamond basis* of thy *Starry Spire*.

Diamonds cannot rate his value down,
Whose head's not fitted with a *triple Crown*.

(a) ——— *Dat Georgius Anglis*
Meritis majora fideque
Munera.

Ovid. Met. lib. 13. fab. 4.

Dat Carolo claras auro gemmisque coronas. . f. 6, 7.
Jamque novum terra stupeant lucescere solem.

Virg. Ecl. 6.

(b) ——— *Mentem jam verba paratam*
Destituunt, blandaque juvat tua facta trahentem
Indulgere more.

Lucan. 1. 5.

The

The glory of ten *Earths* is all too vain,
 To guerdon him gives this his *Soveraign*.
 As you are greatned by his yeelding pow'rs :
 So's (c) he too by submitting unto yours.
 (d) *Humility* braying this Noble's worth,
 What *Odours* doth the *bruised spice* (e) send forth?
 His fall's his rise, while the kind courted Earth,
 Gives his force like *Antieus's* new birth.
 He, as the shot from great Artillery,
 The lower let down, the higher scales the † *skie*.

(c) *Humilitas est mons magnus, in cuius summitate lux est non modica, & honestarum personarum, i. e. sanctarum virtutum pulcherrima turba: sed qui ad hunc pervenire desiderat, necesse est ut per gradus quosdam ascendat, si hunc montem agnoscere & inhabitare affectat.* Anihelmus. de similitudinibus 99.

(d) *Sicut species Aromatica cum in pulverem rediguntur, vehementer redolent: Ita hominis bona, cum per humilitatem quasi comminuta fuerunt, Deo sunt gratiora.*

Guilhelmi Paral. in summa vitiorum. l. i.

(e) *Sicut mel concordat in confectionibus Medicina cum omnibus diversitatibus specierum; sic humilitatis dulcedine condiuntur omnia genera virtutum.*

Hug. de Claustro animæ. l. 3.

† *Quanto quisque sibi plura negaverit,
 A Diis plura feret.*

Hor. l. 3. ode 16.

Humility

Humility makes his great Fame and Worth,
 The Widows Oyle t' increase by pouring forth.
 Humility in Rebels broils that is
 Magnanimous, and lowly falls in peace.

(a) A Torrent thus in Winter that does flow
 The Trees and Mounts, in Summer runs (b) below,
 The higher (c) Sol climbs in the Zodiack,
 The more in his swift motion grows slack.
 The higher led by Fortune Great George gets,
 The more his noble Soul to Charles remits.
 But for our Allegiance we should deem
 All Earthly Titles too profane for him.
 But for your sake alone, whose breath and raies
 Make the kinde Aire and Sun that spread his baies.

^a Humilitas torrenti similis est. Quemadmodum enim is
 aestate tenuior, quasi serpit, hyeme vero atque vere inundat.
 Sic etiam humilitas Sr. Bernardi Justiniani in vita Laurentii,
 Justiniani.

^b Sic ego torrentem, qua nil obstabat eunti,
 Lenius, & modico strepitu decurrere vidi. Ov. Met. l. 3. f. 7.
 Sol cum est altissime prociectus in Zodiaco tum tardissimi motus
 est. Ita quo Fortuna te subvexerit altius, hoc oportet, aheno le-
 niori minusque feroci esse. Roterodami de institutione Principis.

34 *ATLAS* under *OLYMPUS*.

(d) *Cæsar* and *Alexander*, (e) both these were
Too weak for *Atlas's* to bear his *Sphere*. (*lamps*,
Where shall we make the worlds bright shining
The renown'd *Heroes* meet but in their camps?
Yet they're but *glow-wormes* here. Each (f) *General*
Sees his enfeebled self and *Standard* (g) fall
Their *Chariot* steeds (h) *Terrour* conjoyn'd with *Fear*,
Bellona flast along in full career.
To type the *Warriers* (i) *Wolves* and *Vultures* stood
About their *Altars* swum with humane (k) *blood*.
The *Furies* set the aime to their commands,
While they *Olympus* clime with *Harpies* hinds.

^a — Non tam portas intrare patentes

Quam fregisse juvat: nec tam patiente colono
Arva premi, quam si ferro populetur & igni.

(conciſſa pudet ire via, civemque videri. *Lucan.* l. 2.

^e Hi non implerunt cupientes omnia mentes.

Quicquid fodit Iber, quicquid Tagus expulit auri,
Quodque legit dives summis Arimaspeus arenis.

Ut rapiant, parvo scelus hoc vaniſſe putabunt. *Lucan.* l. 7.

Fortunam Superosque ſuos in ſanguine cernunt, ibi.

^f Dux fugit & nullas ducentia ſigna cohortes. ibi.

Quam ſeriem rerum longa præmiſſere pompa?

Quid potuit belli facies? ibi.

^h — Sperantes omnia dexteras

Ex armare datur, quibus hic non ſufficit Orbis. l. 5.

^h — Sanguineo ſequitur Bellona flagello. *Virg.*

Terror and Pavor are ſaid to be the Horſes draw Mars's
Chariot.

ⁱ Wolves and Vultures among other things are ſaid to be
ſacrificed to Mars.

ⁱ Cæſar in arma furens, nullas ſine ſanguine fuſo
Candet habere vias. *Lucan.* l. 2.

With

With flattering glöſſe of good but ſhows them high

The faireſt colour paints their dignity,

(l) *Amphions* muſick Policy tunes here,

And (m) *charms* obedience from each liſtning care.

“ Reſiſt who can by any Martial ſkill,

“ Valour or ſtrength of armes that wants a will.

“ Where three Realms with their whole aſſociate

“ Only oppoſe as they reſuſe to fight. (Might,

Monck conquers not to gaine but give. His ſtriſe

Tends not to ſpoile or kill, but (n) *force to liſe.*

You’d as his *Lo:d* from him thus *Worlds* receive,

Were all they had or wiſht for his to give.

They were enſlav’d to their own wiſhes. He

Subjects his wiſhes, while himſelf is free.

“ Who *hunger* needs muſt be in *want*. Who ſeek,

“ New wanted blood and ſpirits, muſt be weak.

Tuſ we ſee them, while each great heart aſpires |

To power it had not, poor by their deſires.

l — *Threicio blandius Orpheo*

Auditam moderere arboribus fidem. Hor. l. i. Ode 24.

Tu potes Tygres comitesque ſilvas

Ducere & rivos celeret morari. l 3. Ode 11.

D. Etus & Amphion Thebana conditor arcis,

Saxa movere ſono teſtudinis, & prece blanda

Ducere quo vellet. Hor. art. poet.

m — *Quid ſacundia poſſet*

Tum patuit. Ovid. Met. l. 13. fab. 1.

n *Non putat in viſtos ſevum diſtringere ferrum.* Lucan. l. 7.

Hic viſtor vincit, viſtis ut parcere poſſit,

Clauſit & aternà civica bella ſera. Ov. de Pont. l. 1. El. 3.

36 ATLAS under OLYMPUS.

His streame runs to the Spring, and pays its store
To the great Ocean that makes it more.

"An Empire is but as a (o) cloud to him,

"(p) Bestows the Scepter and the Diadem.

Prince of his Soule, the soul of Princely (q) might,
Joves heart, the guide of (r) peace and life of right.

Here's Zeales Church, Loyalty the Service saith,
Heaven blesseth, and our Charles the blessing hath.

Here Piety with all the Graces, seems
To sing in Chorus to the Angels Hymnes.

Charity with her children all in plate

Feast, and in rich attire sit all in state.

(s) Electra that so long from hence was fled,
Made Mithras spheare as Saturns look like lead
She return'd now, th'orbe's quicken'd and enloul'd,
And all his dayes road pav'd with burnisht gold.

o ——— *Miratur limen Olympi,*

Sub pedibusque videt nubes & sidera. Virg. Ecl. 5.

p *Templa Deis, mores populis dedit, otia ferro,*

Astra suis, Cælo sidera, ferta Jovi.

Herculeum tantis nomen non sufficit actis. l. 9. ep. 303.

q *Ipse es gloria Martis universi,*

Ipse es omnia solus. Mart. l. 5. Ep. 25.

Quem chartis, famaue damus populisque loquendum. Ep. 26.

r ——— *Quem genuit pacis amico quies.* l. 9. Ep. 100.

s *Electra* signifies Serenity. *Ab ἠλιος Sol and ἡβηρος serene*
nus: called, *anima Sphæræ Solis* and the mother of the
Rain-bow. *Nascitur enim Iris ex aqua & serenitate: re-*
fractione radiorum scilicet: Arist. in Meteorol.

Iris

Iris before in Melancholy shrouds,
Vail'd in th' obscure attire of tatter'd Clouds,
In ev'ry sort of colour'd bravery,
Paints now gay scenes of (1) triumph in the skye:
She wept in showers before, now can't refrain
To bow t' attend with smiles true Honours traine.

"(u) Honour for Robes wears but a Fustian lute,
" When Power Supream must judge and Execute.
" Him'elf(x) degrades when makes with his own hands
" Blood his purple, and does his own commands.
" As our (y) false Jove from the true power revolts,
" And Cyclops-like makes his own Thunderbolts.
" As Mars with toile, pain and wounds made a God,
" And sits in thron'd within an Heaven of blood.
" Then only sits on Cushions and in state,
" When his meer breath gives th' only force to Fate.
" (does defame
" Whose crowne's stain'd with his friends blood,
" The richest virtue can advance his name.

t Jam Cytherea Choros ducit Venus, imminente Luna:

Junctaque Nymphis Gratia decentes,

Alterno terram quatunt pede, &c. Hor. l. 1. Ode 4.

y Honour is represented a young man cloathed in purple
with a Laurel-garland on his head, Cupid leading him by
the hand to the Goddess Vertue.

x Vis consilii expers mole ruit sua,

Vim temperatam Dii quoque provehant. l. 3. Ode 4.

y Our State-power in the time of our late Rebellion.

38 *ATLAS under OLYM'PUS.*

"Honour and Vertue then are firly seen
 "When no opposing forces band between.
 Thus Lightning to the very soule doth glance,
 And from the Body finds no hinderance.
 Thus the Sun sweetly opes the womb of th' (z) Earth,
 To give the Infant-Spring its flow'ry Birth.
 And thus th' Almighty with remorse and fears,
 Martels flints, and makes stony hearts flow te. rs.
 And thus George (a) moves the people, and does still
 Their (b) Factionous rage by wayes invifible.
 He Israel forth the Desert brings, when they
 In twenty years time seem but half their way,
 Withdraw's Nights fable Veil obscures our days,
 And cheers our eyes with Sol's long (c) hidden raies.
 Blest Hero of myfterious Desert,
 Deny a Crown your hand, and give't your heart ?
 Homage to that you shun ? Fly Sovereignie,
 Yet follow it upon your bended knee ?

*z Prodigia divitias alimenta que mitia tellus
 Suggestis, atque epulas sine cade & sanguine parbet. l. 15. f. 2
 a Qualis ubi oppositas nitidissima Solis imago
 Evincit nubes nulla que obstante reluxit. Ov. Met. l. 14. f. 17
 b Sacrificos docuit ritus, gentemque feroci
 Adfuetam bello, pacis traiauxit ad artes. l. 15. f. 44.
 c ——— Sol qui tectus aquosis
 Nubibus ante fuit, victis è nubibus exit. Ov. Met. l. 5. f. 10.*

When

When you had still'd the (c) tempest with your
 And lull'd each billow in each others arms; (chaimes
 Could not the sen'e of your own merits, keep
 Ambition in you to command the ship?
 When you'd exorcis'd Devils out of men,
 Could not you suffer them t' adore you then? (led,
 Those that to peace through such great (d) broils you'd
 Would not you then permit to make you Head?

Antenneque gemant; ac sine funibus

Vix durare carina

Possint Imperiosius.

Æquor, &c. Hor. l. 1. Ode 14.

—— *Omni que à parte feroces*

Bella gerunt venti, fretaque indignantia miscent. l. 1. f. 10

—— *Cum cœlestibus undis*

Æquorea miscentur aqua: caret ignibus æther,

Cœaque nox premitur tenebris hyemisque suisque. Ibi.

d — *Vulgus ad arma ruit.*

Hinc cruor & cades. Ov. fast. l. 6:

Quod genus hoc hominem? quaque hunc tam barbara morimur

Permittit patria? hospitio prohibemur arena.

Bella cient, primâ vetans consistere terrâ. Vir. Æneid. l. 1,

—— *Prodit bellum quod pugnat utroque,*

Sanguineaque manu crepitantia concutit arma.

Vivitur ex raptis: fratrum quoque gratia rara est.

Imminet exitio vir conjugis, illa mariti:

Furida terribiles, &c. Ovid. Met. l. 1. f. 4.

—— *Propago*

Contemptrix Superum, seque avidissima cadis,

Et violenta fuit: scires è sanguine natam. fab. 5.

Imposita est seculo tandem manus ultima bello. l. 13. f. 2:

40 **ATLAS under OLYMPUS.**

Could not th' *Estates* of such were forc't to *flie*,
 (b) Banisht for what was call'd *Malignancie*?
 The *Riches* of those great and *noble Poor*,
 Might sequester'd come begging to your door;
 Dowries escheated by new *Martial Lawes*,
 Of such whose husbands stood not for the *Cause*;
 The rights confiscated of those whole *Sires*
 Would not add fewel to the (i) *Publick fires*?
 Could none of these, nor the rule ore the *Maine*,
 Nor yet all th' *Indian Ships* tempt thee to gain?
 Could not th' *Exchequer*, all the banks of *Fate*,
 Polite(k) *slights* to drain money from the *State*?
 Could not that *Silver-coyne* whole *Virtue* moves
 All humane hearts, and ciments fast their loves?

b. ——— *Undique totis*

Usque adeo turbatur agris. Virg. Eclog. 1.

——— *Patriæ fumantia tecta relinquunt. ibi.*

Sed postquam leges bello siluere coactæ,

Pellimur è patriis laribus. Lucan. l. 1.

Exilique domos & dulcia limina mutant,

Atque alio patriam quarunt sub sole jacentem. Virg. Geor. l. 2.

i. ——— *Pervenit ad aures*

Betida nomen Palamedis & inclyta fama

Gloria; quem falsa sub prodicione Pelasgi

Infantem, infando iudicio, qui bella vetabat,

Demisere neci. Virg. Ænid. l. 2.

Privatus illis sensus erat brevis,

Commune magnum. Hor. l. 2. Ode 15.

Could

ATLAS under OLYMPUS.

4

Could not illustrious (l) Gold such wonder breeds,
 As the full noon-sight of Sols glorious Steeds,
 Nor all the (m) wealth three Kingdoms can disburse,
 Move thee t' adore the Idol of the purse?
 Could not th' applausive breath did so contest
 To lift thee up higher then all the rest?
 Delight of having thy Worth be in story
 The sole Artificer of thine own glory:
 Pleasure of being esteem'd that regent Light
 (n) Opens and shuts to others day and night?
 Could (o) no magnificent or pompous thing
 Fix on thy will the Title of a (p) King:
 But what thy (q) Conscience wisely dictates to thee,
 Must be thy law and onely serve to wooe thee?

l *Aurum per medios ire satellites,
 Et percurrere amat saxa, &c.*

— *Subruit annulos*

Reges muneribus, &c. l. 3. Ode 16.

Dignus es argento, fulvo quoque dignior auro. Ov. de P. l. 3. E. 8.

m *Usque adeo solus ferrum mortemque timere
 Auri nescit amor: tum pars vilissima rerum
 Certamen movistes opes.* l. 3.

n *Alme Sol, curra nitido diem qui
 Promis & celas.* Hor. carmen secular.

• — *Pacemque tueris,*

Incessaque tenens dubio vestigia mundo. Lucan. l. 2.

p *Illum non populi fasces nec purpura Regum,
 Flexit, & infidos agitans discordia Fratres.* Vir. Geor. l. 2.

q *Non tibi quid liceat sed quid fecisse decebit,
 Occurrit, mentemque domat respectus honesti.*

— *Non sic inflectere sensus*

Humanos edicta valent, quam vita regentis. Claudianus de
 quarto Honorii consulari.

But

But that what was decree'd above, you must
 Resolve to execute and (q) *right* the just?
 But that what ere oppos'd or tempted thee,
 Must (r) *spur* the faster to thy (s) *first* decree?
 Bright *Seraphim* of Love, each humane sense
 Is ravish'd with thy (s) *super-excellence*.
 Love, whose pure flames have so divine a Birth,
 T'have nourishment from ought's ally'd to Earth.
 Such love where goodness sweetly is impress'd,
 And whose free kindness makes all th'interest.

- 1 — *Stat sententia tradere regnum*
Invicto Carolo, finemque imponere bello. O. Met. l. 8. fab. 1.
 2 *Acer & ad palma per se cursus honores;*
Si tamen horteris fortius ibit equus. Ov. de Pont. lib. 2.
 El. 11.
 3 *Primum argumentum composita mentis existimo, posse consi-*
stere & secum morari. Seneca apud Lucil. Epist. 2.
Iustum & tenacem propositi virum,
Non civium ardor prava judicium,
Non vultus instantis tyranni,
Adente quatit solidâ. Hor. l. 3. Ode 3.
 4 *Pulcrum eminere est inter illustres viros.* Sen. O&
Sed tantum virtus alios tua præterit omnes:
Ante citos quantum Pegasus ibat equos. Ov. de Pont. l. 4:
 El. 7.

Excellence, where no higher worth can be,
 But what's the sole just(u)right of Sovereignty.
 Such excellence where loyal duty reigns,
 And captive Nature's kept in Golden chains.
 Look from thy height and see how all things show,
 At this great distance from thee here below.
 See how this sordid Earth under thy tread,
 Towers as our hearts false Heaven above our head.
 See how strangely that patch transforms our nature,
 Till 't hideous seem and frightful in each feature.
 See how that crowd of atoms blinds our sight,
 That all thy(x)glorys beames scarce lend us light.
 How like Night or some gloomy Cloud, that lies
 Between their splendid lustre and our eyes.
 How here like Mermidons w'appear, while they
 Heighten that Sun spreads out our brightest day.
 This high stupendious charge you have alone,
 To give a greater power then you own.

^u Ipse quoque athereas meritis inuictus es aëres :

Quo non exiguo facta labore via est. Ovid. 5. trist. 4.

Quo nihil in terris ad finem Solis ab oritur.

Clarius, excepto Casare, Mundus habet. O. de Pont. l. 3.
El. 1.

—Videturque viros supereminet omnes.

—Nec Romula quondam Virg. Æn. l. 6.

Ulo se tantum tellus jactabit alumno. ibi.

² Videtur magnitudo animi quasi splendor quidem & ornamentum virtutum omnium. Arist. l. 4. Eth. c. 3.

Thy

44 ATLAS under OLYMPUS.

Thy (y) priviledge had ever man before,
That mayest thy hearts *Image* make and adore ?
With miracle you spread out *Glorys* wings,
To raise (z) such beams give glory unto *Kings*,
Solely to have a power to thee given,
T'anoint on Earth one in the place of *Heaven*.

Those inspir'd with unknown (a) *new lights* of
Even to take the *Lords Anointed's* place: (grace,
Who howsoever large and wide thrones spread,
Rounding them all to model their own head,

(caines plain,
New form'd, new nam'd them, made great Moun-
And all but th' own heights level as their brain.
Who while they acted what was just and meete,
Were power'd to set Justice under their (b) feet.
Fully commanded her and with their word,
Made her give them *she measure of her sword*.
Who'd right to wrong like those great Princes rove
T'ch' air, defying all the powers above.

1 — *Cui tanta potestas*

Concessa est ? Lucan. l. 4.

2 *Impesuitque coma radios.* Ovid. Met. l. 2. f. 1.

3 *Tristius haud illis monstrum, nec savior ulla*

Pestis, & ira Deum stygiis sese extulit undis. Virg. *Æn.*
l. 3.

4 *Jura silent, mutaque tacent sine vindice leges.* Ovid ad
Liviam.

Such Boanerges were our ages wonder,
 (with thunder.
 Whose Swords stamp Laws their (d) fire mouths voic'e
 Such great Salmoni would like Foves appear,
 And speak us terrour from their Brazen sphear.
 Such the (e) Gods overawing (f) Titans, strove
 To win the prize of Heaven and conquer (g) Fove.
 Could none of these sublime undaunted Spirits,
 Invite thee to th' example of their merits? (out;
 Blaze like them, and when you'd have lifes blaze
 Command as (h) Otho your own sword to do't?
 Or as the Brazen head with your own breath,
 And the Times in your mouth encounter (i) Death?

d — Supinus arenas.

Ejeclat, flammamq; fero vomit ore Typhœus. Ov. Met. l. 5. fab. 6.

e Calitibus fecisse metum. Ov. Met. l. 5. f. 5.

f Fratresque tendentes opaco

Pelion imposuisse Olympo. Hor. l. 3. Ode 4.

g — Manibus magnum rescindere cælum

Aggressi, superisque Jovem detrudere regnis, &c. Virg. Æn.
 lib. 6.

h Otho not being able to maintain the Empire against Vi-
 tellius, killed himself. Et fodit certâ pectore nuda manu.
 Mart. l. 6. Ep. 32.

i Imperia male parata, male retenta obrunantur. Livius l. 9.

Worship'd

46 *ATLAS under OLYMPUS.*

Worship'd you not their (k) honour, cause *Virtue*
 Had with her *Temple* here lost all her due ?
 Was't your pittie to see our *Hectors* slain,
 And in their friends to torture (l) dragg'd again ?
 The *Amaltheas* plenty all pour'd out,
 And made the daily surfeit of the rout ?
 To see the *Devil* steal our hearts with lies,
 And say (m) *Truth's mouth* gives out his *Oracles* ?
 Our floating Isle like the *Tirrhenus* stone,
 See broken sink under *Rebellion* ?
 To see (*) *Mordorus* and *Epirus* turn
 Gods (n) *Camps* and *Pallaces* into their *Urne* ?
 Each precious thing was sacred and divine,
 Plunder with rage and cast as *Pearle* to *swine* ?
 See *Piety* bestuck with wounds all ore,
 And languishing lye weltring in her gore :

* The Temple of Honour and Vertue stood close together.
 † *Ter circum Iliacos, raptaverat Hectora muros.* Virg. *Æn.*
 l. 1.

⁂ The mouth of Truth, *La bocca della Verità*, was an Oracle in Rome.

* *Mordorus* spoiled *Cerces* Temple, and *Epirus* *Nep-*
tunes.

⁂ ——— *Turres convellunt sacraque tellus,*
Aurataeque trabes. Virg. *Æn.* l. 2.

Stat cruor in templis: multaque rubentia cede
L. b. ica saxa madent. *Lucan.* l. 2.

Like

Like (p) him so left by Thieves and dying lay,
 While no Samaritan must pass the way?
 To see Truth lie like (q) Lazarus diseas'd,
 And (r) torn by Dogs by whom she should bin eas'd?
 To see (s) England surrounded by the Sea,
 Lie (t) bleeding in (u) each vein like Seneca?
 See Statesmen would as Nero (x) virtuous seem,
 In their hearts and acts bloody (y) bee as him:
 And to their native Country prove no other,
 Then did that Monster-Tyrant to his Mother?
 To see our Sovereignes fires buried lye
 Under th'Ashes, ere he be like to dye?

p Luke 10. ver. 30, 31, 32, 33. q Luke 16. ver. 20, 21.

r *Alba minus savis lacerantur brachia cultris,*

Cum furit ad Phrygios enthea turba modos. Mart. l. 11.

Ep. 85.

s *Vincit amor patria.* Vir. *Æn.* l. 6.

t *Quo quo scelesti ruitis? aut cur dexteris*

Aptantur enses conditi? Hor. Epod. 7.

u *Nobilitas cum plebe perit, lateque vagatur*

Ensis: & à nullo revocatum est pectore ferrum. Lucan. l. 2.

x Nero signifies Virtue and Fortitude. *V. Gellio. lib. 2. cap. 21.*

y *Eben cicatricum est sceleris pudet*

Fratrumque. Hor. l. 1. ode 35.

Pro curia inverfigne, mores l. 3. ode 5.

Fecunda culpa secula l. 1. ode 6.

Impii nam quid potueri majas? ode 11.

48 ATLAS under OLYMPUS.

To see our Realms life, dayes light, (z) *Phæbus* run
 So long about the Earth without the *Sun*?
 See, while the Rusticks in the Vineyard rant,
 The (a) *Royal* (b) *Heir* in (c) *Exile* and in *Want*? (fears
 Such (d) *thoughts* as these made thee breath thick with
 And with thy Beams ray down a shower of (e) *tears*.

z *As pater obductos luctu miserabilis agro*

Considerat vultus, & si modo credimus, unum

Esse diem sine sole ferunt. Ovid. Met. l. 2. Fab. 2.

a *Casareas spectate cruses, spectate catenas,* Lucan. l. 7.

— *Vellus aquarum*

Defluit in vultus Casaris inque sinus. Mart. l. 4. ep. 3.

Perdiderant jam vota metum, securaque flebat

Tristitia, & lacrymis jamque peractus erat. l. 7. ep. 46.

b *Math. 21. ver. 37, 38, 39.*

c *Pulsus ob invidiam solio sceptrisque paternis.* Vir. Æn. l. 10.

Modo maximus ille,

Exul inops trahitur nunc, l. 13. Fol. 2.

— *Mitis in alto,*

Jupiter occasu premitur, Venerisque salubre

Sidus hebet, moraque celer Cyllenius hæret,

Et calum Mars solus habet, Lucan. l. 1.

O grande Fati crimen! O gravem casum! Mart. l. 1. Ep. 65.

d *Amor patria ratione valentior omni.* Ovid. de Pont. l. 1.

Ep. 3.

e *Est bonus & lacrymis, nulloque tacbitur ævo,* Ovid. Met.

l. 10. Fab. 9.

Breath

Breath thick with flames of love that from within
 Thy breast, break and consume our World of Sin.
 Made thy heart sink into each bended knee,
 And vow t^e advance *Heaven* and his (f) *Majestie*,
 To force all yield to thy (g) *Commanding* word,
 Conquer thy (h) *self* and then (i) *lay down* thy Sword.
 It was your greater courage thus to faint,
 And quit your *Conqu'rous* name to triumph *Saint*.
 As *George* before they on'y stiled you
 Their *Champion*: but they'l (k) *Canonize* you now.

f *Rex habeat noster similes tibi mille ministros.* Mart. lib. 9.
 Epig. 37.

g ——— *Est animus tibi*

Rerumque prudens, & secundis

Temporibus dubisque rebus. Hor 14. Ode 9.

h *Genes barbaras impatientisque aliam arbitrii facilius est regere, quam animum suum continere & sibi reddere.* Cass. lib. 3.
 Epist.

i ——— *Melius sine caede moraque,*

Impensaque sui poterit superare cruoris. Ovid Met. lib. 8.
 fab. 1.

* *Ille Deum vitam accipiet, divisque videbit*

Permissos heroes; & ipse videbitur illis. Vir. Ecl. 4.

D

You

50 *ATLAS under OLYMPUS.*

You safe within. need now fear none without you,
 Being (l) *protected* by your *George* about you.
 Your Noble *Virtue* while your *Sword* hangs by,
 Makes your foes mouths (m) *Canon* your *Victory*.
 The pleasure wounds of this their awed hearts feel,
 (n) *Turn* them to your (o) *Magnetick touch* as fell.
 Wounds others *Swords* have made us (p) *long* endure,
 Yours as the *Weapon-salve* untoucht can cure.
 The while we have bin lost and did assay,
 To conquer our selves that mistaken way,
 If thou in stead hadst conquer'd us, and wee
 Been thus long *Souldiers* *Disciplin'd* by thee;
 By this, you, being th' *Ark-Angel* of the Hoast,
 Would have made *England* the *Triumphant Coast*.

^l — *Nobilitas posset te sola tueri. Claudiamus de quarto Hon-
 norii consulatu.*

— *Te vel sola tueri*

*Ima po' est rerum, toto quas gessit is orbe,
 Et nomen quod mundus amat. lib. 8. Lucan.*

^m *Te ducem laudant omnes, mirantur, adorant. Mart. l. 4.
 Ep. 49.*

ⁿ — *Utile unici*

*Victoria placidi fecit clementia multis. Ovid. Met. lib. 8.
 b. 1.*

^o — *Velut ensibus ipsis*

Im ret, invito moturus milite ferrum. Lucan. l. 5.

^p — *Crescebat rabies moderaminaque ipsa nocebant. Ov. Met.
 l. 3. s. 7.*

Angels

Angels with us had sojourned, to see
Heroick Acts above their *Hierarchie*.

The *Golden Age* had been but *Dross* to ours.

A *Second Charles* and *George* with *Thrones* and *Powers*.

Ranack the treasure of all Earthly pelf,

For *Gemms* can countervail *Charles* and thy self.

You carry worth, if *Eden* had but two,

To prove our *Eden's* made by (r) *Charles* and you.

Who can *Hyperbolize* come here and be

Wits (s) *Hercules* for *Monk's* *Hyperbole*.

If with words to set Worth forth, we may do't

By any thing that is inferior to't;

It what *Nature* makes th'object of our love,

May value what so far transcends above;

If ought we know may be allow'd to stand

A *Cypher*, to advance our *Figure* hand;

What on the powers of our Sense and Eye

Stamps no Idea but of Mystery,

Run o're *Virtues-rosary*, and rehearse

Each precious thing unites the Universe.

r *Vos duo turba estis.* Ovid Met. l. i. fab. 7.

— Ille salutis

Est author, dux ille fuit. Sic praelia soli

Felices nullo spectant civilia voto. Lucan, l. 4.

s *Imagini di Hercule appo Francesi, &c.* By the Image of
Hercules, the French understand as well the force of E-
 loquence as Military Discipline. v. *Imagini dei Dei*. p. 251.

Whate're's on Earth that can of value be,
 You'l find belongs to this rich Treasure.
 Unite such Puissant Forces that they all
 Rⁿdesvouze here under their Generall.
 They'll serve as distance in Picture, to shew
 The most admired we've here to view.

(s) Monks worth can silence Oracles, then break
 Speech from the Dumb, and make a Pibble speak.
 Monk's Vices Antidote, Rue to all evil,
 Herbe Grace of Paradise and Cen. to Devill.
 You, virtuous Sir, our (u) *Agnus Castus* be
 To our strange Phrensie and long Lethargie.
 Our *Avaxdu-tpo*, canst hate diverle
 From all without thy very touches force.
 Our *Frumas* (x) *Capficum*. The evil you
 Perfectly rid from King and Subjects too.
 Your (y) *Serpillum*'s steep'd in no Vineger,
 But with Rose-water ill effects the Cure.
 From you we have our Mills (z) *Epithymum*,
 Our States Poisons *Alexipharmacum*.

1 ——— *Spacio majore cavendum est.*

N^s tamen adductos intus agemus equos. Ovid. Fast. l. 6.

u. *Agnus castus* in Gerards herb. p. 1288. D. in the virtues.

x v. *Capficum* p. 366. C. in virtues. ibi.

y v. *Serpillum*. D. in virtues, p. 572. ibi.

z v. *Epithymum*. F. in virtues, p. 574. ibi.

When

When *Sol* tramounts, and *Vesta* then presumes
 T' infect the Aire with (a) *sick* and noysome fumes,
 (b) *Hesperis* then more freely does dispense
 Her sweets, and you your Vertues Frankincense.
 When our Earth's hid in Night, then you display
 Your brighter Beams as (c) *Nyctilampada*.
 (d) *Bali*'s quickning power who now retrives,
 See from yours here a Spring of Humane lives.
 The vertue your (e) *Elaphoboscon* brings,
 Secures us from perfidious Serpents stings.
 Our (f) *barren Figtrees* and (g) *Haliphlai*,
 You make fruit hearts as *Anacardi*.

a *Omnia languor habet: sylvis agrisque, visque*
Corpora fœda jacent: vitiantur odoribus anæ.

— *Agunt contagia late.*

Pervenit ad miseros damno graviore colonos

Pestis, & in magne dominatur mensibus urbis. Ov. Met. l. 7. f. 22.

b v. *Viola matronalis.* Gerards Herb. in the names. p. 463.

c *Nyctigretum, Lunaria, nyctilaps.* v. Pliny nat. hist. l. 21. c. 1. f.

d v. Pliny nat. hist. lib. 25. c. 2. where he brings the authority of
 our Zanibius, an old Wisier of Chronicles, to prove the vir-
 tue this herb hath to restore the dead to life again.

e v. Plin. nat. hist. l. 22. c. 22.

f *Mella fluunt illi, fert & rubus asper amicum. Virg. Ecl. 3.*

— *Processit Caesaris astrum,*

Astrum quo segites gauderent frugibus, & quo

Duceret apricis in collibus una colorem. Ecl. 9.

Huc summis liquuntur rupibus amnes,

Felicemque trahunt limum. Virg. Georg. l. 2.

g The ill qualities of these kind of Oxes, See Plin. nat. hist.
 l. 16 c. 6.

54 *ATLAS* under *OLYMPUS*.

The Subjects love you from Rebellion
 As Honey draw from the *Melanes* stone.
 You are our true *Memphites*, as you please,
 Can give the Patient remedy and ease.
 Our Red-seas *Margarite* transcends all price,
 And shows the Counter-hue to bloody vice.
 Makes peace and innocence appear, that spread
 White pleasing colours for Wars frightful red,
 Exterminates guilt with such puritie,
 As turns a *Crimson* to a *Chrystal* Sea.
 You are our dear choice amulette of State,
 Expels all poisonous and bewitching Fate.
 Furies^(b) *Androdamas* Each *Mithrax* you
 Before our *Phæbus* make to change his hue.
 A⁽ⁱ⁾ *Teuthis* make as a *Melago* flie
 Out of civil broils waves and court the skie.
 (k) *Labri* pleas'd with their Tail and Rump, canst bring
 T' affect as (l) *Strombi* do their Head and King.

See is described *Plin. nat. hist. l. 37. c. 10.*

¹ *Teuthidam in morem gladium quidem habetis; cor autem non habetis. v. Gesner. de sepiis & loliginibus. l. 4. de Aquatilibus p. 497. b. 60.*

² *Labri pisces cauda placentes. v. Gesner. de Aquatilibus. l. 4. p. 509. 30.*

³ *Turbines S. Strombi Regem habent, cui se faciles ad obtemperandum præbent. Gesner, lib. 4. de Frombis in Aquatilibus. p. 931.*

You'r the (m) *Soul* to the *Body* Politick :
 In *health* and vigour when that's deadly *sick*.
 Can in *dead* colours to the *life* present ;
 Be (n) *Orpheus* on an ill-tun'd *instrument*.
 Depend not on the humours of the State ;
 The body's joyn'd to you not you to that.
 The Powers and Spirits cherish it, are known
 To be peculiar to you and your own.
 In you are heaven'd a 1000 forms. Each there
 Enjoys the blisse of an Eternal Spheare.
Bodys o you turne to *spirits*, and sublime,
 The cordial good of peace from bloody crime
 Abstract from such rank poison, what does prove
 The quintessence of loyalty and love.
 Insensibly you change the *Rebell-creature*,
 Transforme it into your own proper nature.
 From divers acts and accidents that fall,
 You sacred power and divine Vertue call ;
 As the morn shedding bright beams every where,
 Unite your self here to the publick aire.

^m That being no accident or quality of the body.

ⁿ *Mulceat hic tygres agat hic quoque carmine quercus. Vir. Geor*
lib 4.

^o Thus the Soul that comprehends all animate and inanimate parts of the Universe, and abstracts the forms from their material substance.

When that with noise divided is and tost,
 You'r (p) whole; and pure, when that's corrupted most.
 You from above your light derive and show,
 As the Sun his though't here be seen below.
 The only end of th' happy soul is yours,
 To be unlighted to the highest powers.
 Yours its (q) perfection too. Your self cast down,
 When *meris* calls you to a tripple Crown.
 Those sense conveighing *nerves* that spreading go
 To all our *Organs*, center'd are in you.
 You as that (r) *Common power* what you retain,
 Transmit to th' highest Region of the brain.
 From you our vital spirits we require,
 To make our Pulses beat, our Lungs re'spire.
 Our sinews in your bridle, we turn, stand,
 Retire, go, as you strain or ease your hand.

p — Sicut caelestia semper
 Inconcussa suo voluntur fidere lapsu.
 Fulminibus propior terræ succenditur aër,
 Imaque telluris ventos, tractusque coruscas
 Flammarum accipiunt: Nubes excedit Olympus
 Rege Deum. Minimas rerum discordia turbat:
 Pacem summa tenent. Lucan. l. 2.

q See Matth. 5. 3.

r Sensus communis.

ATLAS under OLYMPUS. 57

You'r th' *Origen* that makes our *Spirits* move,
 And all our *Passions* too emerge from love.
 You'r policies *Metaphisicks*, whose soul
 Effects your will and acts without controul.
 Your knowledge while it sits in Counsel for
 The common good, your will as *Emperour*,
 The Scepter swayes and over (s) *passions* reignes;
 A num'reus Realme made up of *Soveraignes*. (bars
 Thy *Heaven's* no (t) place with (u) *golden gates* have
 Of Pearl, Jasper walls and floor pav'd with Stars.
 But in thy minds state, such a blest abode,
 As gives thee near (x) *communion* with thy God.

• *Justitiæ cultor, rigidi servator honesti :*

In commune bonus : nullo inque illius actus

Subrepat, partemque tulit sibi nata voluptas. Lucan. l. 2;

• As the Turks fancy Paradise to bee.

u ——— *Locus est, Furcas subiere columna.* Ovid de Pont. l. 3.

Eleg. 3.

Stramina flavescent, aurataque tellus videntur,

Calataque fores, adopertaque marmore tellus. Ovid Met. l. 8.

fab. 9.

Regia solis erat sublimibus alta columnis,

Claramicante auro, &c. Ovid Met. l. 2. fab. 1.

• See John 17. v. 21, 22, 23.

Who

58. *ATLAS* under *OLYMPUS*,

Who thinks on what you've done, thinks your great
(y) *mind*

Could never to a *Body* be confin'd.

Sees you above in compleat notions tower,

And (z) *pass* the (a) *height* of the Souls motive power.

Your intellective vertue, hath its fight

Bounded by nothing but what's infinite.

This Principle in you is wing'd to fly

Above all Matter, Figure, Quantity.

T'act ev'ry where at once: for ev'ry space

Provides as Governour of time and *place*.

Your Soul fills every man, as if it were

The Sun that lends his light to ev'ry Star.

7 *Mens tua sublimis supra genus eminet ipsum*

Grandius ingenio nec tibi nomen inest.

Conueniens animo genus est tibi: Nobile namque

Pectus & Herculeæ simplicitatis habes. Ov. de Pont. l.3.El.3.

Ingentes animos angusto in pectore versat. Virg. Geor.
lib. 4.

7 The nature of an Intelligence.

9 *Hæc tibi via magna est, hæc mentis tanta potestas. Mart.*

1. 2. Epig. 53.

You

You seem to act without the bodies senses,
 As though *General of Intelligences*.
 Though you do nothing here but by your place,
 Your soul yet acts by its own power and grace.
 That Divine part, though't here in prison be,
 Can all are round it set at (b) *libertie*.
 The Senses are your under-Officers,
 While Vertues make the (c) *bloodless conquest theirs*.
 You prove that (d) *conjoynd Fountain* or that flood,
 That does maintain each *mixed solid good*.

b *Liberior Partio vivere Rege potes. Mart. lib. 2.
 Ep. 53.*

c *Utilitas populi, Caroli illum sceptrum moventque
 ——— Laudem ut sine sanguine penset. Ovid Met. l. 13.
 f. 1.*

d The solid parts of a mixtum have their necessarie supply of moisture from a continual original or fountain, that they affirme either to be intrinsecal or conjoynd, viz. in some body joyned to it. v. *Peripatetic. de natura mixti.*

Hence

Hence do we fear our States felicity,
 Thy worths issue(e) bears date of life with thee.
 The beams of all our loves, in thee do passe
 To (f) one sole point; as in a Burning-glasse.
 Thon (g) gash'rest all our streams of Loyaltie
 And pou'rst them out into the Royal (h) Sea.
 All our devotions in this A& become,
 One sacrifice and solemn Hecatombe.

• *Hinc metuunt, cupiuntque dolent, gaudentque, l. 6. Lucan.*

• *Tendimus huc omnes: Metam properamus ad unam. Ovid.
 ad Liviam.*

• *—Casuros in quelibet aquora fontes
 Accipit. Lucan. l. 2.*

• *—Vastos obliquent flumina fontes.
 Rhipideas huc solueturives, huc stagna, lacusque,
 Et pigras, ubicunque jacent, effunde paludes,
 Et miseras bellis civilibus eripe terras. lib. 4.*

—
 And

ATLAS under OLYMPUS. 61

'Tis (i) you act what we could (k) but wish t' have done,
And (l) pay three Kingdoms (m) debts your self alone:
First you perswade our hearts what's fit to do,
Then our joynd strengths for force depend on you.

To you, who did our cruel *Draco* slay,
To you now doe belong the *Pythia*
The *Monster* (n) you destroy. *Cleostratus*
And the free'd people mean Great *Charles* and us,
Unarmed like *Lyfimachus* you come
T'untongue and make our *Discords* *Lion* dumb.
Our *Eubymus*, whole free victorious might
Readily vindicates distressed right.
Noble *Fabricius* whose faith does unfold
Indies of wealth, while it contemns its (o) *Gold*.

i *Uni quippe vacat studiis odiisque carenti.* *Lucan.*
lib. 2.

k ——— *Non pendere rerum*

Nec momento sumus : nunquam felicibus armis
Usa manus patriæ primis à sedibus exul. lib. 3.

l *Maxima res effecta, viri, timor omnis abesto.* *Virg. Æn.*
l. 11.

m *Ante pererratis amborum finibus, exul*
Aut Ararim Paribus bibet, aut Germania Tigrim,
Quam nostro illius labatur pectore nullus. *Virg. Ecl. 1.*
lib. 11.

n As *Menestratus* the Dragon.

o *Ardua res hæc est opibus non tradere mores,* *Mart. l. 11.*
Ep. 6.

You

62 *ATLAS* under *OLYMPUS*.

You our *Procleius* do us all maintain,
 Advancing your gifts far above your (p) gain.
Marullus makes, taking off *Casars* Crown,
 Th' *Antipodes* and foile to your Renown.
 The Statue seems made so with wonder such
 Your power is, *Cesar's* quickned by your touch.
 Thine must be (q) *Royal* blood, since't runs amaine
 To the Kings heart, and spirits ev'ry veine.
 You'r *Neptune* to *Apollo*. Both imploy
 Your joyn'd hands to rebuild our ruin'd *Troy*.
 Our Fires and Waters *Mesapes*, while you
 Scape them unhurt, nay do them both subdue.
 That (r) *Phabus*, may over the *Ocean* run,
 You are the *Ship* that do imbarke the *Sun*.

P ——— *Sidera terrâ*

Ut distant & flamma mari: Sic utile recto. Lucan.
 lib. 8.

q *Regia, crede mihi, res est succurrere lapsis:*

Convenit & tanto, quantus es ipse, viro. Ov. de Pont.
 lib. 2. E. 9.

Hoc tecum commune Deis. ibi.

Regum equabat opes animis. Virg. Geor. l. 4.

r The *Sun* is said to be carried in a *Ship* upon a *Crocodils*
 back. To signifie that in the government of the *Uni-*
verse, next under God for the generation of things,
 we are chiefly to consider the force of the *Snn* being
 joyned with humidity, whose ill qualities he corrects.
v. Imagini dei Dei, p. 45.

Th

Th' * abstract of Nobility, to disperse,
 Duty and triumph through the Universe.
 Thy bliss thou hast in thine own heart and brain,
 And art that Worthy rides in *Charles's* waine.
 Thrice bless'd now all our wishes and our hope;
 (s) *Jove's Scepter's* fixt with you *Joves eye* a top.
 Considering all the *Deities* are blest
 Within the great *Pantheon* of thy breast;
 Were we to thee a Sacrifice to pay,
 We needs must call it *Throxenia*.
 Thy Victor worth no rival *Hector* knowes,
 Who doest overcome as well thy (t) *Friends* as *Foes*.
 Submitting to them gett'st the victorie,
 And when thou yieldest, makest (n) *all* yield to thee.

* v. History of St. George, who is called by the Ethiopians
Honoris Fells.

† The Egyptians to expresse the Sun, set up a Royal Scep-
 ter with an eye on the top of it, calling it the eye of
Jupiter, as being his that sees, and with his Scepter of
 Justice governs all the World. V. *Imagini dei Dei*.
 p. 46.

‡ *Summa est victoria amicos superare*. The greatest victory
 in the world is to overcome our friends: Whether
 they be real friends, in out-doing them with courtesie,
 or counterfeit friends, by frustrating their perfidi-
 cious designs.

§ *Populus superamur ab uno*; Ovid. Met. l. 12. fab. 4. 5.

Dost

64 *ATLAS* under *OLYMPUS*.

Dost penance for a world that so you save,
 And by preserving life conquer'st the Grave.
 By making peace, thou dost the Earth subdue,
 And by averting judgments, win'st Heaven too.
 We knew long since who (x) rules the Sea (y) & Wind.
 Who's power or'e him too now in thee we find.
 Your *Maker* and your (z) *King* you win: thus can
 Be Champion *George* (a) both over (b) *God* and *Man*.
 The *Print* shoves us th' *Author*, th' *aim* the *Gun*,
 The *Speech* the *Person*, and the *Rules* the *Sun*.

x *Matth.* 8. 26.

y *Luctantes ventos tempestatesque sonoras*
Imperio premit, ac Vinculis & carcere frenat,

———— *Mollitque animos & temperat iras.* *Virg. Æn.*

l. i.

z *Vincendus tunc Cæsar erat sed sanguine nullo,* *Lucan.* l. 10.
 p. vult.

———— *Decum victor, victor & ipse tui.* *Mart.* l. 8. *Epig.* 54.

a *Gen* 31. 28,

b ——— *O qui res hominumque Deumque*

———— *Regis! Ibi.*

———— *Quis Marte secundo*

Quis tatum meruit populorum sanguine nomen? *Lucan.* l. 9.

One

One never saw your face must needs adore,
Heroick worth he never heard before.

Let others build the *Temple*. Thou alone
To bless it, can'st instal the *Salomon*.

(3) No gift like thine ere came from Mortals hand,
All others must obey, and thine command.
Strange donative we do and must adore,
Did ere thus *Subject* give a (1) *King* before?
The bodies parts are all rul'd by thy brain,
All sheaves must (a) bow to (2) *thine* as *Sovereign*.
Shew they the best they can, they truly be
But *Widdows mites*: thine is the *Treasurie*.
Such charity you give, that with it you
Purchase blifs for your self, and others too.

(a) Gen. 37. 7.

(1) *Dii tibi, si qua pios respuant numina siquid
Usquam iustitia est, & mens sibi conscia recti,
Præmia digna ferant.* Virg. *Æneid.* l. 1.

(2) *Dona ducis mirantur.* lib. 1.

—— *Admirandum est venerabile donum.* lib. 6.

(3) —— *Non ullo secula dono*

Nostra carent majore Deum. Lucan. l. 5.

Vis dare majus adhuc & inenarrabile munus? Mat. l. 2. Ep. 10.

E

Though

Though he you gave was ours : since 'twas your might
 That purchas'd our before (1) despair'd of right,
 Your gifts the greater t'us, and from him we
 In *Pæans* take new souls of *Jubile*.

“ Who 'as power to keep, yet freely gives a prize,

“ To those that claime it, *loves his enemies*.

“ Thus *Enemies* made *Friends* are fast in bands,

“ Tied in their (2) *hearts* despight with their own

“ Crosses, hurts, losses lay fair fortunes ground, (hands.

“ Are steps that mount her to her highest round.

Who sees not after *Winter* how th' *Earth's* glad,

And highly prides in what before shee had.

Love meets our rights, where while it joyes it's fill,

Past fears and dangers spread it farther still.

Three Realms embrace Thee with one single heart,

While *God, Great Charles and Thee* fill up each part.

(1) *Non insperata tandem tellure potiti.* Virg. *Æn.* l. 3.

(2) *Nominis ante mei venient oblivia nobis,
 Peïore quam pietas sit tua pulsa meo.*

*Et prius hanc animam vacuas reddemus in auras,
 Quam fiat meriti gratia vana tui.* Ovid de Pont. l. 2. Eleg. 11.

A gift twice given us, first from above,
Then here, should b'entertain'd with double love
Heaven gives us *Title to a King*, then we
Must our *possession* (1) of *him* have from Thee.
Our wants to thy affection added, summe
Thy *duty* till it *courtesie* become.

By paying what thou ought'st to pay, thou'rt sure
T'oblige (2) to thee thy greatest *Creditour*.

But while we think on thee, and wonder thus:
Cross Fate had prov'd far more miraculous.
Was ever *Champion George* with Sword and Shield,
And th' Enemy the Master of the Field?
Was ever *Monck* General, and not then,
God in the very Front of all his men?
Twas *George* and *Monck* that gave our freedom birth,
By (3) *Name* intitled both to (4) *Heaven* and *Earth*.

(1) — *Regemque dedit qui fœdere certo*
Et premere & laxas sciret dare ius habenas. V. *Æneid.* L. 1.
An quicquam nobis tali sit munere majus? Virg. *Ecl.* 5.

(2) *Hic tibi quod solvat non habet arca Jovis.* Mat. L. 9. Ep. 4.

(3) *Nulla tuis aberit titulis humana potestas.* Lucan. L. 5.

(4) — *Quæ te jam læta tulerunt*
Sæcula? quæ tam i talem genuere parentes? Virg. *Æneid.* L. 1.

G. Monck, yes, We oft speak what ere we've given
 As love pawns; so (1) repeat this (2) gage of Heaven.
 Our Prayers rang'd Heavens Champion azure plaine:
 Found there and hither thence call'd George againe.
 Englands George here's return'd. Who doubts of this,
 Believe him here by *Metempsychosis*.
 If he with the *Triumphant host* be there,
 He's seated in the *highest Order* here.
 He's here as there at Rest, but here does more,
 Makes rest and (3) *quiet* where was none before.
 He makes Heaven here, and without launce or hand,
Angel-like (4) *wins* by virtues sole command.

- (1) *Gorgius assiduum nomen in ore meo.* Mart. l. 3. Ep. 5.
Nomen neſtare dulcius beato. l. 9. Ep. 12.
Nomen Erythraeis quod litera facta lapillis,
Gemma quod Heliadum pollice trita notet. l. 9. Ep. 14.

- (2) — Te $\left\{ \begin{array}{l} \text{Celi} \\ \text{Pacis} \end{array} \right\}$ pignus habemus. O. Met. l. 8. fab. 1.

- (3) *Jam satis terris niviſ atque diræ*
Grandinis miſit Pater. Hor. l. 1. Ode. 2.
Hic bellum lachrymoſum —
— A populo & principe Caſare —
— Agit. Hor. l. 1. Ode 21.

- (4) — *Nec ignibus ullis*
Aut gladii opus eſt. Ovid. Met. l. 8. fab. 1.

Wee'l now boast loud of this prerogative,
 To have our *Saint Protector* still alive.
 T'have our *Alpheus* did so long remain
 Hid to the world, rise and appear again.
 To have our Soul from our cold dismal urne,
 As that to *Aristæus* did, return.
 What Stratagem, what politick devise
 Need any fear, that are protected twice,
 By Heavens virtue, Earths power? (1) That *Enemie*
 Provokes such arms, must do't with pride to die.
 Cite all the Nations in the world, to show
 Their (2) *Garaian Angel* with them as we do.

O never for an other Kingdom leave us,
 Since all we are and do enjoy you give us.
 For whom you've made a *New World* to dispense
 Your ever loves (3) protecting providence.

(1) *Et causaque valet, causamque tuentibus armis*
Ut puto, vincetur. Ov. Met. l. 8. f. 1.

(2) — *Patriam tutore carentem*
Excipit. Lucan. l. 9.

(3) *Pendet in hac anima populorum vita salusque.* Lucan. l. 5.
 — *O rerum felix tutela, salusque.* Mart. l. 5. Ep. 1.

Ne're leave us till our growing *Palme* disbands,
 Above the daring reach of humane hands.
 Until thou'lt made (a) *hony and milk* to cream,
 On ev'ry golden brook and silver stream.
 If we must here want you then, all Earths blest
 Mounts us t' you in a flaming Sacrifice.

But what must you be less, because we know
 'Tis th' height of your ambition to be low?
 Must your humility and meanest grace,
 Only, while th' others wait on her, take place?
 Thus must you rule and make us all obey,
 When you have given your chief power away?
 Shall we from whom we have our sole relief, (chief?)
 From (1) such long wars and broils, not make him

(a) Exod. 3. 8.

(1) *Imminet armorum rabies: Ferrique potestas
 Confundet ius omne manu: Scelerique nefando
 Nomen erit virtus: Malisq; exibat in annos
 Hic furor.* Lucan. Lib. 1.
*Sed satis ei iam posse mori: trahit ipse furoris
 Impetus: & visum et lenti, quassse nocentem.
 In numerum pars magna perit, rapuitque cruentus
 Victor ab ignota valius cervice recisos,
 Dum vacua pudet ire manu.* Lib. 2.

Shall

Shall your will then draw our obedience forth, (chief
When't usurpes on the glory of your worth?
Shall we because you'l have it so to be,
Pinion your deserts while your desires flee?
Well, be't so. Thus in person though you are
Subjeſt, you're *Soveraign* in your love and care.
We'l not submit t'*you* (1) then, and so expreſs
Our wills like yours, and love you ne're the leſs.
Where you with love and will submit, we muſt:
Or elſe deny your Divine genius juſt.
If we agree to make our loyal crew,
And follow *Charls*, we all are led by *you*.
Elſe moſt ingrate we ſhould your worth repreſs,
And ſo making you *greater*, make you *leſs*.
We will proclaime thy worth a *Royal* thing,
That's thus effluxed to you from a *King*.

(1) *Cedamus Phæbo & moniti meliora ſequamur. Vir. Æn. L. 3.*
—— *Melior vacua ſine regnet in aula. V. Georg. L. 4.*
—— *Alium nos querere Regem,*
Hoc Fortuna placet. Mart. L. 4. Ep. 40.

Our (1) *Charles's* goodness and his dignity,
 Are those great *Idols* we adore in (2) thee.
 Thus a *bright day* w'admire, and when w'have done,
 We center all its splendor in the *Sun*. (show,
 "Princes are *Mountains*, whose springs and heights
 "In those *clear brooks* they make to run below.
 How could thy Eagle Soul so lowly prove,
 But that there was a Majesty above?
 How couldst thou quit thy *clouded Atlas-Tower*,
 But (3) awed from thence by *supream August power*?
 His *Majesty* must be (4) Divine, who can
 Lower the highest state, and heart of man.

- (1) *Si redeant vetres, ingentia nomina, Patres,
 Elysium liceat si vacuare nemus.
 Te duce gaudebit Brutus: Tibi Sylla cruentus
 Imperium tradit, cum positurus erit
 Ipse quoque infernis reuocatus Ditis ab umbris,
 Si Cato reddatur, Cæsarianus erit.* Mart. l. 11. Ep. 6.
- (2) ----- *Pars magna est tua laudis in illo.* Ovid. Met. l. 13. f. 1.
- (3) *Tu quoque formida nimium sublimia semper,
 Prepositique memor contrahere vela tui.* Ovid. Trist.
 L. 3. Eleg. 4.
- (4) *Præsens divus habebitur
 Augustus.* Hor. l. 3. Ode. 5.
Imago Rex et amictus Dei. Demost. in Arg. Lib.
Rex Dei habet imaginem. Aug. in Quest. Vet. Test. q. 35.
Cæsar in Urbe sua Deus est. Ovid. Met. Lib. 15. Fab. 51.

Make

Make him forgoe what ere worth may require,
 And by his *condiscending* make him *higher*.
 When he did us by worth and birth first owne,
 Could (1) Heaven then give us to thy (2) *worth* alone?
 You that do *diadems* compose, it were
 A strange unsightly mode to wear them here.
 Your virtues to Celestial orbes aspire; (the *higher*.
 And *Crowns* here (3) *from* you make your *Throne* (4)
 If your merits make any be at strife,
 It may suffice, you'r Crown'd a *Saint in life*.
 As *Monk* and *Saint* to th' (5) *holy warre* you go,
 And gaine *Jerusalem* without a blow.

(1) *Adspiciunt oculis Superi mortalia justis.* Ov. Met. l. 13. Fol. 1.

(2) *Ut non quævis Corona quemvis decet Victorem : Ita non quævis laus aut quivis honos, quemcunque hominem.*

Plutarchi in moral.

(3) *Sicut hominibus Reges : Ita dominandi desideria dominantur : Hoc est regnum, nolle regnare cum possis. Vis ergo regnum tibi dari magnum ? Rege te ipsum.* Cass. l. 3. Epist.

(4) *Cunctorum virtutes & potentias sua humilitate superavit, fugiendo gloriam, gloriam merebatur.* Hieronym in Epist. ad Eustachium.

(5) *Sed tamen eventus resira, fortissime, pugne Quis fuit ? Hector abt violatus vulnere nullo.*

Ovid. Met. l. 13. fol. 1.

This

This act's so absolutely (1) perfect, we
May term all Hereticks but *Cathari*.

Thy *Sun* such spotless splendor does display,
The clearest eye spies no (a) *Phænomena*.

Here flowers of History are only sweet,
As they thy path spread, and embrace thy feet.
Heroick Acts in Chronicles, may hence
See all their Science prove but *accidence*.

Thy (2) *lower Region* they move in, and crowd
Under thy Triumphs Chariot as a *cloud*.

The *Greek Champion* whose presence in the field,
Suffic'd to make all *Troys* huge Army yield.

Who (b) *leaves* his Name, as Honours legacy,
To th' highest Peers in *Mars's* cavalry.

(1) *Humilitas perfecta est subdere se majori, in quo est omnis
iustitia.* Beat. Anselm. Glos. Sup. Math. c. 3.

*Pl's est animum deposuisse quam cultum. Difficilius arro-
gantiâ quam auro caremus aut gemmis.* Hieronym Epist. 90.

(a) Which are discernable in the Sun.

(2) — *Quæcunque per eum
Exhibuit monimenta fides, servataque ferro
Militiæ pietas, transibit nostra juventus.*

Lucan. l. 4.

(b) Achilles.

What

What Poet is there can his virtue sing,
 Who (a) *whom* he slays (1) *sells* basely to the King?
 Thou giv'st him Men, all such who while they stand
 Before him, act and live by his command.
 That *Greek* after all his fam'd feats, must hear
 Deaths summons from his fatal (b) *Conquerour*.
 They whom thou savest, safely do *immure*
 Thy (2) *person*. Thus thou'rt in (c) his arms (3)
Miltiades his foes were Persians. These (secure.
 Yield to his *Greeks* not to *Miltiades*.
 Yours weeds or *Cadmus* (4) *teeth*, spring in the field
 They fight: yet all to your sole person yield.

(a) Hector. (b) Paris. (c) Achilles's that was impenitrable.

(1) *Exanimunque auro corpus vendebat Achilles.* Vir. Æn. l. 1.

(2) *Illum admirantur & omnes,
 Circumstant fremitu denso, Stipantque frequentes.* Vir.
 Geor. l. 4.

(3) *Heu pietas, heu prisca fides, invictaque bello
 Dexterâ! Non illi quisquam se impune tulisset
 Obvius armato.* Lib. 6.

(4) *Spargit humi jussos mortalia semina, dentes:
 Mox humeri, pectus, onerataque brachia telis
 Existunt: Crescit seges clipeata virorum.* Ovid. Met. l. 3. f. 1.

—— *Sic semine Cadmi
 Emicuit Dircea cohors.* Lucan. l. 4.

Timoleon

Timoleon chas'd our *Dyonisius*,
 From Chiliads of such thou'lt deliver'd us.
Epaminondas daughters while they joyn
 To tell his Victories, thou'lt men for thine.
 While in the head of all his Forces he
 With sweat and blood toils for the Victorie.
 We see you with as much ease Cities get,
 As those *Timotheus* caught in his Net.
 Men swim as Fish to you, languish and faint
 As they yield t' you, and thus seem men in paint.
 You do give your *Darius* (a) Cities, yet
 Neither your self nor others smart for it;
 Can policy devise a better flight,
 To conquer so that *Death* get nothing by't?
 He sure deserves an everlasting Wreath,
 Who uncrowns *Victory* and (1) conquers *Death*.

(a) As *Sophyrus*.

(1)

—— *Hunc ipse Triumphum.*

Ducere maluerim, quam ter Capitolia curru
Scandere Pompeii, quam frangere colla. Jugurthæ Lucan. l. 9.
Hunc volo, laudari qui sine morte potest. Mart. l. 1. Epig. 9.

Let

Let *Xerxes* ride in his vast Armies Front,
 Drie Rivers up, and fetter th' *Hellespont*;
 Then for his men with tears refill the Stream,
 Thine ever live in thee, and thou in them.
 What if by *Hercules Æpalins* be
 Restor'd again to his lost dignitie?
 A little finger of thy (1) *Coloffes*,
 May serve to shadow o're all *Hercules*.
Hillus his Son enjoying what he gave,
 His *Great Sires* virtue vilely did enslave.
 " Merits praise sinks to th' earth; when it must stand
 " By the assistance of anothers hand.
 " The value of the Subjects dutie's lost,
 " When't must be purchas'd with a Kingdoms cost.

(1) *Vosne, manus, validi pressilis Cornua Tauri?*

Vestrum opus Elis habet. Vestrum Stympbalides unde.

Partheniumque nemus. Vestra virtute relatus

Thermodoontiaco celatus baltheus auro.

Pomaque ab insomni non custodita Dracone, &c. Ovid. Met.
lib. 9. f. 3.

Where's (a) *Joves* so great *Suns* splendor, when must
 Under earths thick black Clouds of interest? (rest
 What kind of bountie's that, which what it gives
 With the right hand, back with the left receives?
 Here his (b) *blamsphemous Rites* are due t' him more,
 Then when he did *an Ox* at once devour.
 Thou didst not hold *Apollo's* (c) *Tripus*, he
 Cannot have from him but by Victorie.
 Enter *great Pompie* on the Stage to stand,
 Like *Pigmy* (d) *Pluto* in fair *Peaces* hand.

(a) See *Jove* represented with a bright body, and compared to the *Sun*, Imagini dei Dei in Cupido, p. 361. l. 12. & 30.

(b) Apollodorus says, That *Hercules* was wont ordinarily to eat an *Ox* at a meal: for which voracity of his, he had Sacrifices instituted, in which all good words were forbidden, and none at all lawful to be spoken but what were villanous and base. The occasion is related at large, by reason of a poor Countrey man, whose *Oxen* he took violently away and eat, replying upon the Countrey mans most tedious and better cursing him, That he never fed at any time with sweeter content.

(c) There was in *Delphi* (as *Pausanias* relates) two Statues, one of *Apollo*, and another of *Hercules*, contrasting for a *Tripus* they held between them. The occasion was, because *Hercules* once, not obtaining of *Apollo* a clear and certain Oracle, took up the *Tripus*, and carryed it away. (d) The Image of *Peace* held in her hand, infant *Pluto*, who is God of Riches, that grow and are encreased in *Peace*.

Ere

Ere he restores (a) *Tigranes* to his own,
 With Armed Force he pulls him from his Throne.
 With deep wounds first tortures his Royal heart,
 Then seeks his cure with (b) *Machaonian Art*;
 And while his Glories brightest Beams ray forth,
 The publick vain applause poiseth his worth.
 When h'has enthron'd the *King*, his courteous Grace
 Must stately hand Him to the (c) *highest* place.
 In *Charles's* Conquest *George* rides first, and he
 Is the chief Captive fames his Victorie.
Charles is untoucht by aught, but what does prove
 The pleasure anguish of the Wounds of Love.

(a) Pompey though he would not lead Tygranes King of Pontus, (according to the Roman custom) in Triumph, but restored him his Kingdom, yet this was not done till he had first brought him to a miserable condition, and utterly defeated him in battel.

(b) *Vtque Machaonis Paantius artibus Heros,
 Lenito medicam vulnere sentit opem* Ovid. de Pont.
 l. 1. Eleg. 4.

(c) *Nec quenquam jam ferre potest, Caesaræ priorem
 Pompeiusve parem.* Lucan. l. 1.

George

George (1) peaceably wins, and gives all, which done,
Yields (2) the *Glory* of the day to the *Sun*.

The Ages Praise his Wisdom, but compares
 To th' (3) *Excremental Fire* drops from the *Stars*.

To the *Clouds* exhal'd *Vapours* flashing Fire,
 Does in the moment of its Birth expire.

Th' *Elementary Fire* like that does here,
 Extend but to such bodies that are near.

Monks fame like Fire that is dispens'd to all
 Bodies remote, must be *Celestial*.

Th' (4) *Achilles of the Romans*, that Captain,
 Who to their Honour gave both Heart and Brain;

(1) ——— *Regnare volenti*
Non opus est bello. Lucan. l. 2.

(2) *Magnanimi est mediocria malle quam nimia.* Sen. Epist. 37.

————— *Caroli beneficia fatetur*
Esse suis majora & vinci gaudet ab illo. Ovid. Met. l. 15. f. 51.

————— *Iustissimus unus*
 ——— *Et servantissimus equi.* Vir. Æn. l. 2.

(3) See Pliny. Nat. Hist. l. 4.

(4) *Sicinius Dentatus*, called *Achilles Romanus*, for his great valour. He fought 120. Battels, triumphed nine times, and was regaled with Eight Golden Crowns.

His Battels in a Nutshel might confine,
 Admiring this strange (1) bloodless one of thine.
 Thou canst make rotten Members sound, and yet
 Not maim the body, or cut aught from it.
 When *raging frensie* hath confus'd the *Brain*,
 With thy sole touch, canst set it right again.
 (2) Fright thy foes down, and all distempers cure,
 While none loose (3) blood or any pain endure.
 Hide all his Crowns on him : for thy renown,
 A King while thou'rt in Tryumph bears thy (4) Crown.

(1) — Potuit tibi vulnere nullo,
 Stare labor belli. Lucan. lib. 7.
 Estu vincere nec ferire Doctus. Mart. l. 5. Epist. 25.

(2) — Nequid victoria ferro. Lucan.
 Deberet, pavor attonitos consecerat hostes. lib. 6.
 Perdidit ensis opus : Frangit sine vulnere membra.
 Ac velut inclusum facundo in pectore Numen,
 Et vivam magnæ speciem virtutis adorant. ibi.

(3) Lauriferos nullo comitantur vulnere currus. Lucan. l. 5.

(4) Audiet hoc presens venturaque turba. l. 7. Ep. L. 43.

(1) That day we (2) dedicate to thee's begun
 And height'd with all the Glories in the *Sun*.
 Our *great Apollo* when we Celebrate,
 The (3) Tryumph of our Joy from Thee bears date,
 When with hearts jubile we cry *There's he*,
 We cant but must reflect our eyes on *Thee*.
 His *rayes* that make the day, to us are sent
 Through thy kind *air* who mak'st our Firmament.
 When we speak him return'd, of thee we say,
 And there's the (4) providence guides him the way.

(1) *Anglis plus nunquam præstitit ulla Dies.* Mart. l. 3. Epig. 6.
Hunc Aurora diem spectacula tanta ferentem

Quam primum croceis roscida portet equis. Ovid. ad
Non alios prima crescentis origine mundi Liviam.

Illuxisse dies, aliumve habuisse tenorem
Crediderim. Ver illud erat, ver magnus agebat
Orbis, &c. & exciperet cali inclementia terras. Vir. Georg. l. 2.

(2) *Urbs jam tot tibi debet hæc triumphos,*
Tot nascentia templa, tot renata,
Tot spectacula. Mart. l. 6. Ep. 4.

(3) *Quando magis dignos licuit spectare triumphos?*
Quando Palatini plus meruere Dei?
Pulchrior & major quo sub duce Martia Roma?
Sub quo libertas Principe tanta fuit? Mart. l. 5.
 Ep. 19.

(4) — *Quo justior alter.*
Nec pietate fuit nec bello major & armis. Vir. Æneid. l. 1.

To give thee time, we can none fit esteem,
But just *that day* is sacred unto Him.
And should a *Gem* doth *matchless worth* display,
B' expos'd t' admire but in the *brightest* day ?
Should *Joves Bird* doubles with his two sun'd sight
Noon day, appear but in the *clearest light* ?
Should peace twixt man and man, twixt Heaven & us
Have less than Royal Pomp t' attend it thus ?
The Kings and Kingdoms Treasure needs must be
One Subject *with him* of Solemnity.
“ What makes and shows the dignity of Kings,
“ Extol'd with them, their greater glory brings.
“ Our *Phæbus* then in his best lustre seems,
“ When we behold him with his *lightning beams*.
VWhen we our (1) *votes* to our great *Victor* pay,
Should we at any but th' *head-altar* pray ?
He's now as well our *Conduit* as our *Spring* ;
You've *virtues place*, 'twixt Dignity and King.
You are the gold conveyance carry on
The *Royal Chrystal Streams* from power to Throne.

(1) — *Tibi sit sint vota quotannis.* Virg. Ecl. 5.

While his Crown's on his head, who's present there,
 Sees you with yours, & thinks your Crown your (a) spear.
 You being his *George and Honour*, who'l him view,
 Must needs, as you're so near him, gaze on you.
 If he's our *King*, your'r (1) *King* to him in heart,
 Whose left side with thee there (2) breaths thy de-
 Since you have given him the right hand, who (sert.
 Can he expect the left now from but you?
 You best know, best can his high merits tell,
 And keep our eyes fixt on your Miracle.
 Your person 'tis must be your (3) *Princes* aid,
 And (4) *sustain this fair Fabrick*, here you've made.
 We'll bless you all the while, and as one knee
 Falls to him, th' other (5) *bows and stands* for thee.

(a) *Sciendum hanc gestamen haudquaquam inter vulgares honores habitum, tantæque apud veteres venerationis fuisse, ut loco didemitis pro insigni regio haberetur.* Pier. Valer. lib. 42.

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(1) *Quem Regem & dominum prius vocabam.* Mart. l. 2. Ep. 68.

(2) *Est Regis alti spiritum Regi dare.* Ex Troade Senecæ.

(3) ----- *Tibi cura magni.*

Cæsaris Fatis data. Hor. lib. 1. Ode. 12.

(4) ----- *Magni fiducia regni.* Ovid. Met. l. 8. fab. 1.

----- *Ipse tuebere Quercum.* Ovid. Met. l. 1. f. 9.

(5) *Depositum genu humilitatis & superiorem agnoscentis Hieroglyphicum est.*

Our hearts are smother'd in our joyes, as though
 The great effect of *happinefs* were woe.
 Thy goodness flows so high, that we who shou'd
 Live by't, are almost delug'd in the flood.
 Our hearts like (1) *Snow* are melted as they meet
 Thy noon beams, and run down to wash thy feet.
 Our blood's all (2) *feavour'd*, let it out or we
 Keep it for *Charles*, and his commands from thee.
 All *feavour'd*, yes, and when our grief's well scan'd,
 We find it comes from our *Phyfitians* hand.
Phyfitians. Thus we live, for our wounds be
 Made by thy *steel*, leavs *healing sympathy*.
 You give us strength, (3) *keep* us we cannot fall;
 As well our spirits, as *Estates General*.

(1) *Liquitur, ut quandam zephyris & solibus i&e*
Solvuntur tenera, vererepente, nives. Ovid. ad Liv.
Liquitur ut glacies incerto saucia sole. O. Met. l. 2, f. 12.
Calido non ocyus Austro
Nix resoluta cadet, nec Solem cera sequetur. Lucan. l. 9.

(2) ----- *Aliter non uritur* -----
Quam cum spinosis ignis supponitur herbis,
Quae neque dant flammam lenique tepore cremantur. ibi.

(3) ----- *Patriam tutore carentem*
Excipit.
Ecce parens verus patria. Lucan. l. 9.

While the fair (a) *Hours* to Heaven do swiftly flie,
 They turn their heads and all (1) *look* back on thee.
 Thy (2) *Exploits* serve as presidents to men,
 And thy life only fits a (b) *Jeroms* Pen.
 None but an *Hesiod* deserves to be
 Recorder of your Genealogie.
 Thy (3) *History*, Great *George*, will keep alive,
 Like *Diſſy's*, and in the grave (4) *Survive*.

(a) Apollo is made leading the four Hours, who are said to be the parts of the year, and be the Sun that changeth them. They are called also, *Dec Del'amicitia, Bellezza, Venustà, Amabilità, Allegrezza, Giuoco e Piacere*. Goddesses of Mirth, Pleasure, Rejoycing, Comliness, Love, Friendship, beauty, &c.

(1) *Faëla Ducis vivent, operosaque gloria rerum,
 Hæc manet : hæc avidos effugit una rogos.
 Pars erit historia, totoque legetur in ævo.
 Seque opus ingenii carminibusque dabit. O. ad Liviam.*

(2) *Hæc ipsum sublime ferent. ibi.*

(b) He wrote the life of *Antonius*, the first Monck.

(3) ----- *Tua scilicet orbis
 Nomina ducet. 1. 3. Ode. 27.
 ----- Monumentum ære perennius
 Regalique situ Pyramidum altius. 1. 3. Ode. 30.*

(4) *Illum aget pennâ metuenti solui
 Fama superites. Har. 1. 2. Ode. 2.
 Effugiunt fructus nomen honosque rogos. Ov. de Pont. 1. 3. E. 2.*

What wants voice for thy fame, will cry t' express
Fame not confin'd to words or fillables.

Thus (1) boundless in its self, up and down fly
The splendid Orb of thy (2) immensity.

Well may'st thou with (a) *Agésilas* deny,
Art should delineate thy Phisnomy.

For 'tis thy Nature, Person and (3) Desert,
Can only tell us truly who thou art.

The more we with Ideas frame out these,
The more we're puzzled like *Simonides*.

Phidias and *Pyrgoteles* may try,
Who Idols made so many Cubits high,

(1) *In freta dum fluvii current, dum montibus umbra
Lustrabunt convexa. Polus, dum sidera pascet,
Semper honos nomenque tuum laudesque manebunt.* Virg.
Æn. l. 1.

(2) ----- *Fama super æthera notus.* Virg. Æn. l. 1.
----- *Secli decus admirabile nostri.*
----- *Vir immenso major virtutibus orbe.* Ov. de Pont.
l. 2, E. 8.

(a) He being desirous (as *Plutarch* saith) to leave to posterity
no other issue but his Books, would not suffer any one (of those
many that desired him) to make his Effigies, saying that as
by this rich men; So by those good men were best remembred.

(3) *Cassibus hic nullis, nullis delebilis annis
Vivet.* Mart. l. 7. Epig. 83.
----- *In æterna vivere, digne, rosa.* l. 8. Ep. 77.

If they can find room for thy Statue here,
 Being limited to this streight Hemisphere.
 Where's one who for a rude design now can,
 Carve *Athos* out into the shape of man?
 Who footest thee on earth, must advance thy Head
 Till it prop Heaven, and stand in (1) *Atlas* stead.
 B: *Memnon's* Statue thine, that praise thee can,
 Till the next coming of the Son of man.
 A *Pyramid* well Figures thee, whose Spire
 Points thy Seraphick flame sets Heaven on fire.
 Thy *Obelisk* should be eternal: thus
 T'will only stand for Thee and speak for us.

Who'll present thee at th' exit of our Wars,
 Must diaper thy Cloath of Worth with Stars.
 Embroider it with *Suns*, till it appear
 An Element of *Light* to ev'ry Sphear.
 Praise can't profane on thee. Can't be profane
 T'adore one power'd to make a *Sovereign*?
 Can't be prophane if we him *Deifie*,
 Only creates a *Royal Majesty*?

(1) ----- *Vertice sideris tauri.*

Ovid. Met. l. 7. fab. 1.

----- *Omne*

Can tot sideribus calum requiescit in illo.

l. 4, fab. 17.

No,

No, no. Who makes a doubt thus dangerous,
 Quit our Blest Orb, and ne're be sav'd with us.
 Did ever Subject like mine merit praise,
 That is the Sovereigns (1) Subject, Text and Bayes?
 Our Arts, Arms, *Muses*, all to thee we owe,
 While th' *Heavens* themselves bow on each side of you
 Our (2) *Churches*, our *Tribunals*, and *State* joyne
 To say they'r all, and all with *Charles* is thine.
 We cannot make thee greater, unless we
 Fight *God*, and *Charles*, with curst Apostacie.
 To make thee greater, there's no power or skill
 In (3) *Kings* to do't, since such obey thy will.

(1) *Laudari meruit sacro Casaris ore.* Ovid. ad Liviam.

----- *Nec, quæ magis hæreat, ulla
 Pectore res nostræ est, inter bellicæ domusque
 Acta tot.* Ovid. Met. lib. 12. fab. 4.5.
*Ille quidem majora fide quoque gessit, & orbem
 Implevit meritis.* l. 12. f. 6.

(2) ----- *Templa refeceris,
 Ædesque labentes Deorum &
 Feda nigro simulachra fumo.* Hor. l. 3. Ode. 6.
Sic priscis servatur honos, te preside, templis, Mart. l. 7.
 Ep. 80.

(3) *Illius virtus gentem Regemque subegit.* Ovid. Met. l. 11. f. 8.

Nor

Nor can the power above do't, unless he
 Would make thee Ruler of his Hierarchie.
 Nor can (1) *heavens* love thee more, unless 'twere meet
 They die, and loose your due by paying it.

The more our fancy ruminates thy worth,
 The more *delicious sweetness* issueth forth.
 The other we limbeck our thoughts of you,
 The purer your spirituous virtues flow.
 The fairest *flower* in our *paradice*,
 Does it from thy care as thy plant take rise!
 Does our new Kingdoms happiness, proceed
 From thy judicious policy and meed!
 Are all the beautious Ornaments we see
 Adorn our state, (2) *fruits* of thy (a) *husbandrie*!

(1) *Teque sunt omnia, te manus omnia habet.* Mart. l. 6. Ep. 61.

(2) *Nunc Pater omnipotens fecundis imbris aether
 Conjugis in gremium leta descendit, & omnes
 Magnis alit magno commixtus corpore fetus.
 Parturit omnis ager Zephyrique tepentibus auris
 Lascant arua sinus, &c.* Virg. Georg. l. 2.

(a) *Georgius and τὸ γεωργεῖν agrum colere, messem facere
 fructum capere.*

Can (b) *Concord, Peace, and Faith*, here only claim,
 Their rights and honours from thy bounteous fame!
 Do the most high (1) applauses of the Times,
 Sound to thee but as some (c) *ill-tuned Chimes*!
 Have *pomp* and (2) *wealth* with thee, but there abode,
 Till thou canst find where they shall be bestow'd!
 D'you fancy nothing but what man can't give,
 Or else what you as (3) *Mortal* can't receive!
 Like no Crown but whose glory does surprise,
 Dazle and wonder-strike all humane eyes!
 No *honour* please thee, but what does thee bring,
 Some signal service to thy *God and King*!
 Will you Triumph with no Crown, but what raises
 From the bright head of th' *Antientest of dayes*!

(b) *Aristophanes, Pausanias, and Silio Italico, make these three several Goddesses, giving them many different Discriptions or Characters in Discourses at large.*

(1) *Jam te nulla movet tantarum gloria rerum.* Ver. *Æn.* l. 4.

(c) *Quemadmodum Sol non expectat preces ut exoriat, sed Ihico fulget & salutatur ab omnibus: Ita nec expectaverit Princeps plausus & strepitus & laudes ut bene faciat, sed Sponte conferat beneficia & æque ac Sol amabitur.*

Arist. Eth. 5.

(2) *Sed te, cum donas ista juvare solent.* *Ovid. de Pont.* l. 3. El. 8.

(3) ----- *Non est mortale quod optas.* *Ovid, Met.* l. 2. f. 1.

Then

Then let us (1) *Muse* on thee, while we (2) *suppress*
 Our words: For *speaking* will but make thee (3) *less*.
 As if thy Merits towers whose hights stand
 Above our sight, wee'd reach to with our hand.
 Fathom the [4] *Ocean*, and what we find
 Boundless, we'd have by measures be confind.
 If as *Moors* in the Suns Beams we dare show
 Our *blackness*, we know your *fires* made it so.
 Extolling your high-noon, we none invite
 To [5] match it with your [6] *glim'ring* candle-light.
 Though after you with Meeters feet we run,
 VVe ne're presume to [7] overtake the *Sun*

- (1) *Satis laudat qui tacet.* In Hist. Sax.
Laus est non facere quod facere non possumus. Laſtan. l. 3.
 (2) *Magna laus non abest ab admiratione: Admiratio autem que maxima est, non parit verba sed silentium.* Gell. l. 4.
 (3) ----- *Grates persolvere dignas*
Non opis est nostra. Virg. Æn. l. 1.
 (4) *Oceani fluctus me numerare jubes.* Mart. l. 6. Ep. 34.
 (5) *Da veniam scriptis, quorum non gloria nobis*
Causa, sed utilitas officiumque fuit. Ov. de Pont. l. 3. E. 9.
 (6) *Judicium tamen hoc nostrum non decipit error,*
Nec quicquid genui protinus illud amo. ibi.
Magna hic me tanti reverentia turbat, et aures
Non auditoris, judicis esse puto. Mart. l. 7. Ep. 51.
 (7) *Sunt mihi que valeant in talia pondera vires?*
Et animus certe vestros sensurus honores? lib. 13. fab. 1.
 ou. met. VVhile

While with your light you open your eyes thus,
 The [1] brightness as we view you, [2] dazels us.
 We chatter but as Swallows, while to blaze
 Thy worth, we'd make a consort of thy praise.
 We do to this effect in our best lines,
 But as [3] dumb silly Creatures, speak by *Signes*.
 When we've thus nam'd thee and thy acts, we see
 The rest of right belongs t' [4] Eternity.
 From the *Heaven's* here with you we need ne're fear
 To loose you, since you cannot change your *Sphear*.

(1) *Parte sui meliore viget, majorque videri
 Caput, & augusta fieri gravitate verendus.* Ovid. Met. l. 9. f. 4.

(2) *Mutat nocte diem, radiisque potentibus astra
 Solvetat ire.* Lucan. l. 10.

(3) *Plura quidem fecit quam qua comprehendere dicis
 In promptu mihi est.* Ovid. Met. l. 13. f. 1.
Eheu quam pingui macer est mihi taurus in arvo! Virg.
 Ecl. 3.

(4) *Invicta quicquid condidit manus, calum est.* Mart. l. 9.
 Ep. 2.

That

That [1] Heavens [2] only able and fit to cry
 Your Jo's with its loud Artillery.
 No Trump but *Dooms* can be of service here,
 To found your great Fame out to ev'ry ear.
 And to give you your place, who rightly sings
 Your worth, must seat you with the *King of Kings*.

(1) *Dii (si qua est calo pietas qua talia curet)
 Persolvant grates dignas & premia reddant
 Debita.* Virg. Æn. l. 2.

(2) *Quid mirum lætis exhausto floribus horto,
 Si duce non facta est digna corona suo?* Ovid. *de Pont. l. 3. Eleg. 4.*

*Obruit audentem rerum gravitasque nitorque,
 Nec pæni capiti pondera ferre mei.* O. de Pont. l. 2. El. 5.
Non potuit mea mens, esset quin grata, teneri. l. 4. E. 1.
Cogetur nemo munus habere meum, l. 3. E. 6.
Hæc, si displicui, fuerint solatia nobis:
Hæc fuerint nobis premia, si placui. Mart. l. 2. Ep. 91.



FINIS.



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